

September 15, 1927

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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., September 22, 1927

NEW SERIES
VOLUME XXIX No. 38

Brother B. E. Massey attended the Lauderdale County Association and estimated that there were 2,000 people present. There are, we believe, 38 churches in the association.

The "inclusive policy" in denominational organizations and work seems to be mostly to "get the money", get it from anybody that you can, but get the money. It will include anything and anybody no matter what you believe or don't believe, provided you "pay as you enter."

The government statistics show that Unitarian churches decreased in the period 1916-1926 from 411 to 353, and the membership decreased from 82,515 to 60,152. The contributions for 1926 were \$3,418,975, only one-twelfth of it for benevolence, the rest for current expenses. Not many of them down this way.

The evolution of Harold Bell Wright is interesting and may be instructive. He started out as a Campbellite preacher. He had some good, wholesome ideas which he embodied in his earlier books, but was lured by the lust of lucre and proceeded to write what would appeal to the hoi pollio, and find ready and profitable sale. But in trying to sell his books, he sold himself. Elijah had something to say to the man that "sold himself to do that which was evil in the sight of the Lord". The man who wrote "That Printer of Udell" had to travel somewhat before he could write "God and the Groceryman", but evolution is a wonderful thing.

Starkville has jumped into the class of big business cities. As we entered the new hotel there, a line of men was waiting at the clerk's desk only to hear "No more rooms, gentlemen." Umph, and it was night. But there is always one refuge for a tramp preacher: call up the Baptist pastor. So we did and he was soon around there with his car and took us under his wing. Those dear folks made you feel happy to be in their home. The reason for all this crowd is the new milk condensery that has put ginger into everything. They call it "cow-operation." Spell it with a W, Sammy. One hundred and sixty thousand pounds of milk a day; think of it, eighty tons of milk a day pours through this plant. And the wagons, trucks, automobiles, etc., are lined up to be unloaded. Twenty-four hours a day the work goes on; and people are coming from all the ends of the State to see the show. On the fifteenth of the month, every month, about \$150,000 is paid out to the people. So you see it is a land flowing with milk and money. May the Lord turn it all to good use. But as we were saying, Pastor J. D. Ray had Brother Lightsey and me to shelter and breakfast. And he and Brother Lightsey had already begun a canvass of the membership for The Baptist Record, and had gotten a subscription from every man they went to the first day. It can be done, by some folks. But not content with all this, Dr. Ray then took us out sixteen miles to the Association, his better half going too, to look after the women's meeting which we learned was a good one.

Pastor A. Reilly Copeland of Tabernacle Church, Waco, is said to have refused an offer of his church to increase his salary.

Pastor E. V. May, who went recently from Flora, Miss., to Brownfield, Texas, baptized nine after a meeting in which he himself preached.

Baptists of Alabama are said to have established a chair of Bible in the State University. This question of where state and church meet is getting to be perplexing.

The Religious Herald says that in a new suburb in Richmond, no church house may be built, and that this is not the only place of the kind.

Pastor F. W. Varner, of Earl, Arkansas, recently baptized 26 into the fellowship of his church. The church is greatly helped spiritually by two prayermeetings a week, beside the one on Wednesday night. These are conducted separately by the men and the women.

We reached the Oktibbeha County Association to find Brother Flournoy and a group of brethren and sisters ready as a welcoming committee. Brother Crigler and his good wife soon had every body singing. Wonderful how folks turn to music under the manipulation of some people. And they sang well, and the right kind of songs. Bro. Ray was made moderator again, of course, and ditto with brother O. P. Breland the clerk. Seventeen churches constitute the association and nearly all were represented at the beginning. The digest of letters was not given till next day, so we do not know how good were the reports. Brother B. E. Massey, the Associate Superintendent of the Orphanage, was discovered and brought to the front to give account of his stewardship and his plans. The people were deeply interested in his story. We did not know till afterwards that brother Massey had slept a good part of the night on a bench in the depot at Crawford. But he is used to hardness and endures it was a good soldier of Jesus Christ. He is making every dollar do all the work it is capable of doing. Then came the sermon by Bro. O. P. Breland, a great missionary message on the text, "As ye go preach". Wonder if he does as well as this all the time at home. Brother Halbert of Brooksville said he came back out here to his old home to get a square meal. He knew where to go for it, for it could not have been better or served in a better way. And here are some others from Brooksville, Brother Calmes, Mrs. Madison, Mrs. Holmes, who were kind enough to take us to the train. After dinner the report on Sunday Schools was read by Brother Flournoy and discussed in half a dozen brief speeches by men who are evidently in love with that work. A good report on Publication was presented. And the editor spoke on the Cooperative Program. These people are interested in it, or they would never have listened as intently as they did. The fellowship of those who love the Lord is a great inspiration, and some of us will be better for that meeting. A great program was promised for the next day, but it is ours to move on.

Mrs. Lottie S. Cannon of Richmond has given \$125,000 to build a chapel for University of Richmond in memory of her late husband.

We are sorry to lose brother S. C. Rushing, the efficient pastor at Raymond and Terry, who came to us from Louisiana. He becomes pastor at Superior Ave. Church, Bogalusa.

Dr. T. W. Talkington was given a great reception by the church and people of Crystal Springs. Every room in the pastor's home has been worked over, and the pantry filled.

Deacon M. W. Beard of Bogue Chitto entered into rest Sept. 8. He leaves a devoted wife and nine children. The funeral was conducted by his pastor, W. A. Gill, assisted by J. W. Mayfield and J. L. Boyd.

The people who repeat the slander that it takes ninety cents of every dollar given to Missions to get the other ten cents to the missionary are generally using one hundred cents of every dollar they get to take care of themselves and nothing goes to the missionary.

The editor had the pleasure of preaching for Pastor G. W. Riley and his church at Leesburg in Rankin County on Saturday night, Sunday and Sunday night, and bringing back a handful of subscriptions to the Record. This church is in a good territory and recently had a great meeting, in which eighteen young people were added to the church. It seems to be a place where fine young people grow and where leaders originate. The Measells, Walshes, McKays and Thompsons are among those who lead in the work.

The Christian Index lately has said some good things, editorially and otherwise about academic freedom. Of course, he has drawn the fire of some who believe more in freedom than truth. Here is a definition which is quoted from the New York Times: "Academic freedom, the right of every college instructor to make a fool of himself and his college, by vealy, intemperate, sensational prattle about every subject under Heaven to his classes and the public and still keep on the pay-roll."

The goodness of God is always being shown to this editor in the kindness of his brethren. This time it was at the hands of Pastor Kirkland of New Albany, who took us in tow, or maybe it was in his Willis Knight, on Tuesday morning, and hustled us out to Union County Association, a distance of 16 miles. He didn't go quite as fast as Lindberg, but it was a plenty! And he carried us there and brought us back. "What shall I render, etc." We learned that he had a sure enough prayer meeting where a good congregation meets and prays for definite objects, including our mission work; also that he has over 20 deacons who work at the job, and don't fail to "deak"; and that the church is paying off its church building debt and getting ready to have a larger share in the whole denominational work. Praise God from whom all blessings flow. Some day we are going to see these folks.

The Baptist Record In Sixty Percent of the Baptist Homes by Last of October

WHY WILL THEY DO IT?

By L. E. Hall

Why will people drive right up into the jaws of death, at the crossings of railroads and public highways? This, to me, is one of the mysteries of the times. I can't account for it. People love life. They don't want to die. They know that trains are likely to come at any place and at any time. They know that there is danger if a train is approaching. They know that the only safe way is to stop and look, carefully, each way. In addition to the peril encountered by carelessness, they violate a positive law which says they shall stop before crossing. Men or women who drive do not only take fearful risks for themselves, but they risk the lives of those who are the dearest to them of all in the world. Their little children are frequently slaughtered by their carelessness.

The law controlling railroad crossings is one of the best on our statute books. It was intended to save the people from danger and the railroads from unnecessary risks and annoyance. I believe it is safe to say that not one auto driver in five hundred pays any attention to it, whatever. Flatly, flagrantly, and foolishly violate a law which was enacted to secure them and their loved ones from danger and death. Why will they do it? I repeat, to me it is a mystery.

The railroad people, at great expense, have complied with the law that requires them to post warnings at all crossings. They are constantly warning and admonishing the public against reckless disregard for the law, through posters and news papers. Engineers are required to give four distinct blows of the locomotive whistle before reaching each crossing. It looks like one blow would be sufficient, but it must be four. There are places where this constant blowing is a nuisance to people on a passenger train, but it is law, and they obey it. Steam that ought to be used in the cylinder to draw the train, must go out at the whistle to warn the auto driver that a train is coming. The auto driver shows about as much respect for the law that says he must stop before crossing as he would have for a dog that loves to bark at the moon. Right on to the railroad track he goes. I have seen, with my own eyes, the result in several cases. Auto smashed into junk. Bodies mangled beyond recognition, and a whole community shocked over a catastrophe for which there was no necessity. Why will they do it?

Where the railroads comply with the law, and people pay no attention to it, and are injured or killed because of their own folly, should the railroads be held responsible or liable, in any way, for the consequences? If it is right that they should, then every thing is right. If it is not wrong to hold the innocent responsible for the disobedience of others, then there is nothing wrong. I have said that the law is a good one. I now say that if the public would respect and obey it as do the railroads, in Mississippi, such a thing as disaster at grade crossings would be unknown. I guess the people will go right on, just as in the past. So will the killing. Why will they do it?

Dr. Arch C. Cree and party of Georgia have recently returned from their trip over Europe. They report a great time. As a token of their appreciation of his leadership, the party presented Dr. Cree with a handsome gold Masonic ring.

Pastor Ben Cox of Central Church, Memphis, has opened a reading room and library in his church for the use of the church organizations and others interested. There are said to be two or three thousand volumes. Also books may be bought here, on history, science, theology, fiction, etc.

SEMINARY TO CELEBRATE FIFTIETH ANNIVERSARY IN LOUISVILLE

By Chas. F. Leek, Pub. Sect'y.

Exercises celebrating the fiftieth anniversary of the removal of the Southern Baptist Theological Seminary to Louisville, Ky., will be held September 20 and 21 at the Seminary. The program will come the first two days of the Seminary's sixty-ninth session, the beginning of the second session of the Seminary in its new suburban home at "The Beeches."

Another large enrollment is expected this year. Students are already on hand from almost every Southern State, including New Mexico, from Massachusetts and Professor Yoshio Mizumachi, dean of the College Department of the Baptist Institution, Fukuoka City, Japan, is here. Professor Mizumachi has enrolled at the University of Louisville where he will attend two classes in addition to his Seminary work.

The anniversary program is divided into three numbers. Speakers include men from various walks of denominational and civic life in Louisville. They are, Dr. C. R. Hemphill, president-emeritus of the Presbyterian Seminary; Dr. A. K. Wright, pastor of the Tabernacle Baptist Church; Dr. John R. Sampey, senior member of the Seminary Faculty; Mayor James T. O'Neal, a member of the Broadway Baptist Church; Former-mayor Huston Quin, an outstanding Methodist layman; Mr. Richard Bean, president of the Louisville National Bank and Trust Company; Mr. Andrew Broadbuss, senior Deacon at the Broadway Baptist Church; and Dr. Edgar Y. Mullins, president of the Seminary and of the Baptist World Alliance.

The full faculty of the Seminary has gathered in from various and widely separated fields of active Christian service with the exception of Professor J. McKee Adams who is in Palestine where he will spend his sabbatical year. From President Mullins around each member is likewise physically fit to undertake the work of the session.

Dr. W. Hersey Davis, professor in New Testament Interpretation is back in his study after his sabbatical year abroad. Dr. Davis went abroad to do research work in the Greek New Testament and to get her material for the Bible Dictionary of the Sunday School Board, which he is preparing for publication.

ORDINATION

A very impressive service was held at the First Baptist Church on last Sunday morning when Mr. William A. Bell was ordained to the ministry at Wlnona.

An examination was held on the preceding night before a council made up of ordained deacons and ministers, after which the candidate was pronounced sound in the faith and prepared for the ordination service.

At the morning hour the charge was delivered by Judge V. D. Rowe, chairman of the Board of Deacons, and a warm personal friend of the candidate. This was followed by the impressive ceremony of the laying on of hands by each member of the presbytery, some fifteen in number.

The ordination sermon was preached by Rev. V. E. Boston, in which he forcefully pointed out the attributes and duties of one set apart as one of God's anointed.

At the close of the morning hour the pastor invited the mother and wife of Mr. Bell to stand beside him while the congregation came forward to wish him God speed in his great life work.

Mr. Bell and his wife leave at once for Louisville, Ky., where he will enter the Southern Baptist Theological Seminary.

—Mrs. B. M. Trotter, Reporter.

REMARKABLE REVIVALS IN CHINA

A Modern Miracle in Hunan—How the Revival in Tamingfu Started—Fruits of the Awakening in Chao Chen

By George T. B. Davis

Several months ago communism was sweeping over China like a tidal wave. The movement was accompanied with intense persecution of the Christians, desecration of churches, and looting of mission property.

Today a change is taking place. The onward sweep of communism has been checked, and in some places the communists are in hiding instead of the Christians. The opposition to communism by the Chinese people has increased very much during the past few months. This is the Lord's doing in answer to the cry of His children in many lands. It is a striking testimony to the power of united intercession. But a great volume of persistent believing intercession is still needed to make the victory complete.

While the anti-Christian agitation is still strong, yet it is perceptibly decreasing, and in one place at least has ceased entirely.

Mr. Hermann Becker, of Yuanchow, Hunan, tells of the miraculous manner in which God answered prayer in their city. He writes:

"The students forced the people into a big parade. They wanted to take some of our helpers and Christians and drive them through the streets. The Christians decided that if they should take one of them, they would ring the large bell and all the Christians would go with those bound. I also offered to go with them. The whole city became nervous. We had a day of prayer and fasting. The parade was very big, but, except for some crying against us, they did nothing.

"On the 19th they wanted to have a big lantern parade, and after that to destroy our chapel. We prayed much. Just when the parade started, a big thunder storm came and all had to flee. It was the Lord! On the 20th we still had rain, so they began the parade in the evening of the 21st.

"We wondered how the Lord would intervene this time. About fifteen minutes after the parade started fire broke out in the house of the General. The soldiers drove the people home with rifles and knives. Some were killed and wounded. We are now caring for some of the severely wounded men. All the anti-Christian movement has gone. The people are as friendly as ever. It was a real miracle. No one could have foreseen such a change."

Dr. Jonathan Goforth, who has probably been more graciously used than any other missionary in China in revival meetings, tells how he gives the Testaments to those who make profession of their faith in Christ in his meetings. He writes of the readiness of business men and others to receive and read the Word of God. He asks for a consignment of eight or ten thousand Testaments for use in his new field of labor in Sze-ping-kai, Manchuria.

One of the most touching requests for Testaments has come from Mr. Hwang, a Chinese Christian—evidently a pastor—who has recently contracted leprosy, and is now in a leper colony in Fukien province. He writes: "My gratitude in receiving your letter was greater than I can express in words; and to know that you look on all countries as one family, and all the people as blood brothers. This is what is spoken of as 'loving others as one's self.'"

"All in this infirmary are lepers who have never been able to hear God's Gospel. They dare not go to the different halls for fear of infecting others. In 1900 I went to the South Seas to preach. This year at the age of 69 I have contracted this disease. When I came to this infirmary I gathered my brethren together to worship God. Most of them are poor and unable to buy Testaments. I hear that your honorable

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Society is giving away Testaments. I am pleased beyond measure. I write first to ask for Testaments, and second to thank you."

The last sentence of Mr. Hwang's letter reminds one of the leper in the Bible who returned to give thanks. We are gladly sending him a consignment of the life-giving little Books.

Just as the Lord has so marvelously answered prayer, and has raised up forces to oppose and put down communism in China; so in answer to the united prayers of His children in many lands, He can send a mighty spiritual awakening sweeping over China. Already remarkable revivals have occurred in certain places. In two districts at least the outpourings of the Spirit have been largely along the lines of the Welsh revival. Mr. A. J. Smith recently sent an account of how the revival began in Tainingfu in Chihli province. He said:

"The missionaries had been praying for some time, and the Chinese also, that God would send a revival in His own way and in His own time. We had ceased to pray for more missionaries and more money, but we were praying for a spiritual revival. Everything else was secondary. We also go to the place where we said, 'Lord, send a revival; no matter in what mission, no matter in what province or station, just so a Holy Ghost revival is started.'

"We were greatly encouraged in our praying as we received letters from America, and from other parts of China, telling how the Lord was laying it upon their hearts to pray for a revival, and of the faith they had in God for a revival. A letter from a friend at T'eng Hsien, Shantung, said, 'Some day there is going to be the greatest revival in the world here in China, and we cannot get ready too soon. His day is coming.' We gave prayer the preeminence. The best hours of the day and night were spent in prayer.

"God has wrought far beyond our fondest expectations. If anybody would have told us five months ago what would take place among the Chinese and foreigners we would not have believed it. Some of the missionaries would be called out of bed at two o'clock in the morning to pray. After the burden of prayer had rested upon our hearts for a number of weeks, the burden also came upon the Chinese. They would get up at midnight, and weep and pray for the lost. They would get up early in the morning in the dark and cold and pray for a revival.

"Thousands of confessions have been made. Our best workers have confessed to have sins in their lives. All kinds of confessions have been made. Restitution was made to the extent of hundreds of dollars. There was little preaching done. People would get up and quote a Scripture verse, then comment on it. Others would testify or tell of some experience and people would come to the altar of prayer. Such praying, and such Godly sorrow for sin, I have never witnessed in all my life. I knew that God had the power to work in such a marvellous way, but I had not expected it at this time nor to such a large extent."

Almost simultaneously with the revival in Tainingfu district, an equal or even more remarkable outpouring of God's Spirit took place in the Chao Chen district, across the border in Shantung province. Mr. L. C. Osborn recently sent me an account of how the church was transformed when the flood gates of heaven were opened. He said:

"Since the revival began the Chinese have shouldered responsibility as never before. A large part of the work that we have heretofore carried has been shifted to the shoulders of the Chinese. We will give ourselves to prayer, and the preaching of the Word. Praise the Lord!

"It was such a blessing to see open Bibles all over the house. Some of the sins confessed were as follows. A young man was so deceived by the devil that he intended to murder his whole family, and then to commit suicide. Another stole over \$300.00 worth of narcotics. Still another

defrauded a friend out of \$100.00. One church member, before conversion, poisoned two of his neighbor's cows; another confessed to shooting a man.

"A number of workers confessed to dishonesty in giving out famine relief money, and in handling mission money. Adultery, borrowing things and refusing to return same, deceitfulness of all descriptions, worshipping idols after being in church several years, were among other sins. Many confessed to breaking all of God's commandments, pride in its worst form, love of self, covetousness, years of hatred toward the missionaries, stealing, long grudges where people had not spoken for years, the taking of revenge, mistreatment of parents, and many other sins.

"The revival spread to the outstations and whole families were united and reconciled to each other. One Sunday there were over one hundred seekers at the altar of mercy. Practically all of these were people who had heard considerable preaching: parents, relatives and friends of the Christians. On this day there was much weeping and people dropped to their knees all over the house confessing their sins. Dismissed church members were praying for mercy, and those for whom we had given up hope were mightily revived. People came in for many miles around. God was in our midst. We shall never forget it. But if Jesus tarries and we are permitted to return to our work, we believe we shall see the 'greater things.'

"Five persons possessed with demons were delivered during the three weeks. The enemy was unusually busy, but the Lord got the victory in every case. Praise Him! Some who were under deep conviction ran away from the meetings, but God followed them and they returned, and in sackcloth and ashes bitterly confessed their sins.

It may be true that we are on the eve of an era of unparalleled spiritual progress in China. A missionary writes from Hong Kong that the leading native evangelist of South China recently said "There will be a hundred thousand more Christians in China two years from now than there are at present."

Each one who reads these lines can have a definite share in helping to bring to pass a great spiritual awakening in China. Will you not join with thousands of others in daily persistent believing prayer for a mighty outpouring of God's Spirit in this distressed land?

The Chinese pastors are distributing among their people many thousands of prayer cards asking them to spend a few minutes daily in earnest intercession. Will you not set apart a little time daily for special prayer that a righteous government may speedily be established, and that peace may prevail; for the missionaries and Chinese Christians; for the millions of unsaved; for the nation-wide distribution of New Testaments; and for an era of unparalleled spiritual progress?

Suppose that all the Baptist papers in the South should go on a strike, and for one month, or three months, no Baptist paper should appear in the Southern Baptist Convention. What a flurry there would be in every office of every board and institution. The mails would be burdened with circulars. The boards would be bankrupt with bills for postage. The pastors would be in the dark about what is going on. Every wheel in our whole machinery would be slowed down. We would be like a railroad system with every telegraph operator out. We would be where Moses was when the lights went out, if they ever did. And yet we have yet to see the man who has put the proper estimate on the value of our denominational papers. We push every department of our work except this one, which makes all other work possible.

The Church at Hickory Flat has appointed a building committee and they are already at work. That means they will have a new church and pastor H. M. Collins will be happier yet.

THE W. M. U. ASSOCIATION OF JEFF. DAVIS COUNTY

The W. M. U. Association of Jeff. Davis County met at Phalti Church, Saturday, Sept. 10, at 10 o'clock. Mrs. W. D. Turnage of Carson conducted the devotional. Rev. J. B. Quin of Prentiss led in a special prayer for our Superintendent, Mrs. John Laird, who was unable to attend on account of sickness.

Our Superintendent being absent, Mrs. Turnage presided over the meeting during the day. Mrs. Hallie Buckley of Clem served as Secretary.

The following ladies had parts on the program and made helpful talks on the following subjects: Mrs. J. B. Quin of Prentiss, on The Ruby Memorial Anniversary; Mrs. D. L. Smith of Whitesand Church, on Prayer; Mrs. John S. Dale of Prentiss, on Our Work Generally.

Miss Mamie Slaughter of Jackson, our field worker, was present and made very helpful talks on the W. M. U. Plan of Work and Enlistment. We were all delighted to have her with us.

There were nine Women's Missionary Societies that reported. The reports were right good. They showed progress and a growing interest in the work.

The following committees were appointed:

On Resolutions: Mrs. T. L. Lewis, Mrs. C. E. Dumas and Mrs. Berry.

On Nominations: Mrs. J. B. Quin, Mrs. D. D. Fortenberry, Mrs. D. L. Smith, Mrs. O. T. Hathorn and Mrs. W. H. Thompson.

The following officers for the ensuing year were elected: Mrs. C. E. Thompson, Superintendent; Miss Estill Sinclair, Secretary and Treasurer; Mrs. D. D. Fortenberry, Young People's Leader; Miss Edith Bush, Mission Study Leader; Mrs. Hooker Garraway, Personal Service Leader; Mrs. John S. Dale, Stewardship Leader.

Bros. A. S. Johnson of Mt. Olive and J. B. Quin of Prentiss were present and added materially to the success of the day. On a whole the meeting was quite helpful and everybody went away more determined to render greater service another year.

The next meeting will be held with the W. M. U. of the Bassfield Church on Saturday before the second Sunday in September, 1928, at 10 o'clock.

—One Who Was Present.

Brother A. D. Muse writes from Winchester, Kentucky:

I am in a city wide tent campaign here with my large tent and singer, Joe Bryan. The campaign has opened in a most glorious manner.

A man who is abundantly able to contribute \$5.00 a week comes into the sanctuary on the Lord's day with the puny offering of \$.30. The \$.30 is the measure of his love, and shows the exact size of the chap; indeed he looks like \$.30. He enters the choir, and sings with enthusiasm, "I Love Thy Kingdom, Lord"; while he may sing with the melody of Caruso or McCormick his singing is solemn mockery, and does not edify those who know the hollowness of his profession.

Some have thought that spirituality and money are to be separate—that the mention of money in a meeting kills the religious fever. They, therefore, seek to divorce their gifts and worship. The scriptures, as well as experience and observation, tell a different story. When the Israelites were stirred with love to God and devotion to His sanctuary they brought more than was necessary, and Moses constrained them.

The disciples in the early church at Jerusalem were so completely under the sway of the Holy Spirit that they "sold their houses and lands and brought the proceeds and laid them down at the apostles feet and distribution was made to every man according as he had need. There is an intimate relationship between spirituality and liberal giving.

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R. B. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which will accompany the notice.

We counted seventeen preachers at the Union County Association, and couldn't say that we saw them all. At least one other arrived the second day. Well, that's a good sign, for we have heard folks say that when you get the preachers interested in religion, other people will not be far behind. And there were lots of others there. The house at Pleasant Ridge was full and they stayed much better than some other places, although it was one of the hottest days of the year. But they had something to listen to and business picked up from the start. Brother Shirley led the singing and the music spread all over the house, and seemed from the heart. Brother Hearn led a short devotional service. Brother T. E. Marshall had made a good moderator in the absence of Brother J. C. Owen, who had served for years. The latter was called back and Brother Rains was made clerk and Brother Coltharp treasurer. Pastor Kirkland of New Albany preached the associational sermon on The Greatness of the Great Commission. We don't remember ever hearing an associational sermon that moved the people more deeply. The aroma of it went throughout the whole association. You would have thought that it would be difficult to find enough to eat for a crowd like this. But there were more than twelve baskets after it was over, not loaves and fishes, but chicken and pies, etc. In the afternoon the people were back in the house, old and young, and all in between. A good report on Missions was read by Brother Kirkland, and he called out Prof. B. L. Coulter, who made as good a talk as you would hear in a days travel. Then we were all fortunate in having Brother Neal from Mexico, who was listened to with rapt attention. And though it was growing late already the people staid and actually seemed to enjoy what the editor had to say on the Cooperative Program. Instead of seeming exhausted the people lingered in happy social converse. We could not remain for the sermon at night by W. T. Darling and the next day's session.

Mrs. E. F. White writes from Houston: The Rev. W. C. Stewart, pastor of the Baptist Church, preached his third anniversary sermon here today, and giving some most interesting facts and figures regarding his ministry. Mr. Stewart stated that the church had had 202 additions since his coming, that he had preached 71 funerals, had married 38 couples, and that the church had raised for all purposes this year \$6,604.13. For the three year period the church has raised over \$26,000. By way of appreciation of his services the church this morning voted a \$600 yearly increase in his salary.

Oct. 9 is State Mission Day in the Sunday Schools. Here's a fine opportunity for instruction and gleanings.

McEmore Ave. Church, Memphis, becomes Trinity Church.

WHO IS RESPONSIBLE?

Of course, it irks those who make our denominational papers to hear pastors and deacons say occasionally about the paper, "Our people, or some of our people, won't read it." Now it is time for us to look this matter squarely in the face, and ask, and answer if possible, this question, Who is responsible for this situation and what can be done to correct it? The statement is sometimes made as if in despair. It may even be said sometimes as an implied reflection on the paper.

Well for our part we are willing to come out in the open and talk about it. And to let anybody else talk about it that has something sensible to say. We will go further and say that we will not strive to shirk any responsibility, or blame in the matter. As for our own particular paper, it has never come up to the standard which we have set for it, due to limitations personal and general, financial and religious, single and cooperative. But we are honestly trying with the means at hand to make a contribution to the religious life of every Baptist in Mississippi, to make better Christians, better homes, better churches, and to help to bring in the Kingdom of God in the world. Assurances of appreciation come from many, but we have not yet attained. We press on toward the mark.

But this is not intended in any way as a personal vindication, nor an apology. It is an effort to locate responsibility and to help make a more intelligent, more spiritual brotherhood in Mississippi; a more active, effective, cooperative constituency in our churches. To do this we must get the paper in the homes of our people and we must in some way, by all wise and righteous means get it read by the people generally. How can it be done, and who is responsible for doing it?

One Baptist editor in the South says one way to do it is by not making the paper too religious. That is a frank and honest statement of his opinion, and is worth thinking about. It is certainly true that more people are reading papers that are not religious than are reading religious papers. Yea more than that, many people in our churches are reading from one to a half dozen secular papers and magazines regularly who do not subscribe for nor read at all a religious paper. Now the question arises, are we to accommodate ourselves to this situation by making our denominational papers less religious and so putting them on a plane with the people, so that they will suit their desires and satisfy their wishes? The editor above referred to says that the thing which sells his paper to the people in his editorial comment on current secular matters. He may be correct in this or he may be mistaken, but it is his honest opinion, and his opinion is supposed to determine his policy.

Now this brings us to this question: Shall we bring our paper down to the people; or shall we bring our people up to a different standard of thinking and desire and interest? There are preachers, in some parts of the world, who believe that most people are not much interested in the gospel or in the Bible, and they accordingly reduce the tone and matter of their preaching to what they think is the intellectual and spiritual level of the people, by discoursing from the pulpit on current events or topics of special interest found in books, or newspapers or magazines; or on science or inventions or what not. Now to those who believe this way, why that is the way they believe, and it will be the way they do till they see things differently.

The question seems to reduce itself to this simple but all important inquiry: Are people interested in religion? Are they sufficiently interested in it to wish to know more, to hear more, to read more, that they may be properly informed and truly edified and made better in life and more efficient in service? We are getting down to the heart of the whole business of

present day life, Christian life, church life, and religious interest. Are we Christians enough to want to be better Christians? Are we good enough to want the whole world to be made Christian?

We are touching bottom here. For several years we find that it is easy to get people to read religious papers where they have a good case of religion, where the church is alive to its task. But it is difficult to interest them in religious reading if they are godless or indifferent. And we have got to work at this business right here, in the heart of the church member. It is no reflection upon a religious paper that some church members are not interested in it. It may be an evidence of its true value. You can't kindle a fire with blocks of ice, and you can't be interested in a religious paper if you are not interested in religion.

It is one of the saddest evidences of spiritual decline and religious apathy if people are not interested in religious reading. It is an indication of a dying church and a perishing soul. The disease of worldliness has gone to the vital organs. Whose responsibility is it to awaken, arouse, stimulate these torpid souls in our churches? That there is a great, yea fearful need of a revival is evident to anybody who is at all concerned about the churches and the Kingdom of God. No man can satisfy his soul by saying people will not read a religious paper. If that is true, the condition is serious and somebody should set himself to the task of stimulating the spiritual life in our churches. Whose task is this? It is enough to bring the people of God to their knees.

Dr. H. A. Porter, of St. Louis, is said to have been called to the First Church, Long Beach, California.

The churches at Anguilla and Catchings have called Brother W. E. Hardy of Independence and he will soon be on the field to succeed former Pastor R. B. Patterson.

The Baptist Courier says that the Knights of Pythias of South Carolina provide eight scholarships for those who win them. The winners can then choose what college they wish to attend in the state.

Pastor W. A. Sullivan has welcomed 74 into the Natchez Church since he went there a few months ago. He will have Evangelists D. W. Smith and M. E. Perry with him in a tent meeting at an early date.

Dr. E. D. Solomon, Mission Secretary of Louisiana Baptists, made us a brief call last week. He is happy in the fact that despite the flood, the contributions of Louisiana Baptists are ahead of what they were last year.

Mr. J. C. Penny has built a village called Penny Memorial Community in Florida for retired preachers and other religious workers and their families. It is eight miles from Green Cove Springs, and 35 miles from the city of Jacksonville. It is non-denominational, with a community church.

Brother J. H. Lane of McComb knows good preaching when he hears it, and says Dr. L. G. Cleverdon of the Baptist Bible Institute did as good preaching at Central Church, McComb, in their meeting as he ever heard. Brother Doyle Holcomb of Oxford led the singing, a fine young man of splendid promise. Membership greatly helped and sixteen additions to the church. Pastor B. L. Davis was reelected and continues Church well organized and prosperous. J. B. Hunt and Charley Daniels were licensed to preach, making three preachers sent out by this young church, P. E. Cullom, now at the Seminary, being the first.

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STATEMENT OF THE OPERATING ACCOUNT
Of The
SOUTHERN BAPTIST HOSPITAL
Five Months Ending August 31, 1927

Operating Income	\$106,471.93	
Charity Gifts	6,193.71	
Total Income		\$112,665.64
Operating Expense	83,159.37	
Cost of Charity Rendered	15,224.03	
		98,383.40
Gross Profit		14,282.24
Distribution of Profit:		
Flood Damage	5,341.93	
Interest on capital debt	4,084.55	
Improvements	497.12	
New Equipment	1,080.60	
		11,004.20
Net surplus		3,278.04
Patients admitted	2,314	
Days of service	13,843	
Charity patients	480	
Days of service	2,319	
—Louis J. Bristow, Superintendent.		

FROM MINUTES OF SOUTHERN BAPTIST
CONVENTION

Again, we have somehow gotten the motion that we can give time and thought and money and effort and soul-agony to our hospitals, our schools, our orphanages, to Old Minister's Relief, to Home Missions, to Foreign Missions, etc., but the great responsibility of informing, arousing and calling out our people to support all these institutions and all these causes (for maintaining the Intelligence Department of Southern Baptist life and work)—this great responsibility can be dumped upon the editors of our papers and their sorely perplexed committees. And while we expect no other institution, no other cause, no other agency among Southern Baptists, to pay its way, we resent any and all deficits reported by our Baptist papers; and we refer to any appropriation made to assist any paper in its great work of informing our people as a "subsidy."

The second great need of Southern Baptist papers is the immediate launching and pushing of a Southwide campaign to increase the number of subscriptions to our papers to include not less than 60% of the Baptist families in the membership of all our churches. This would mean an increase of 175% or more over the present total number of Baptist families in the South who are receiving and reading our papers. There should be a joint commission composed of the editors of our papers and our state executive secretaries who would push this campaign to a successful conclusion in one year. It can be done. And it would mean as much to Southern Baptists as the payment of the debts on our mission boards; for it would greatly help to pay these debts and save us from further debts in the future.

Dr. W. R. Cooper resigns at Blue Mountain to accept the call to Drew. He returns to the Delta after six years absence, most of his ministry being in that part of the state. The church at Blue Mountain is in good condition, having a standard Sunday School, the budget working well in the church, the Senior, Junior and Intermediate B. Y. P. U's., well attended. Dr. Hatcher, a former pastor, and the whole church will heartily cooperate with the next man. Brother Cooper begins his work at Drew Oct. 1st.

GOD'S CARE

Not a brooklet floweth
Onward to the sea,
Not a sunbeam gloweth
On its bosom free,
Not a seed unfoldeth,
To the glorious air,
But the Father holdeth
It within his care.

Not a floweret fadeth,
Not a star grows dim,
Not a cloud o'ershadoweth,
But 'tis marked by him.
Dream not that thy gladness
God doth fail to see;
Think not in thy sadness
He forgetteth thee.

Not a tie is broken,
Not a hope laid low,
Not a farewell spoken,
But our God doth know.
Every hair is numbered,
Every tear is weighed
In the changeless balance
Wisest love has made.

Power eternal resteth
In his changeless hand;
Love immortal hasteth
Swift at his command,
Faith can firmly trust him
In the darkest hour,
For the keys she holdeth
To his love and power.

Brother W. H. Thompson of Laurel has been called to the care of the church at Port Gibson. We do not know his purpose.

It is said that party lines are dissolving in Kentucky and a new line-up is coming on the race track issue, including betting on horse races. The fight has to come and can't come too soon.

A Catholic bishop, expelled from Mexico, has been indicted by federal authorities for conspiring to violate the neutrality law. He is said to have been organizing a military expedition against Mexico.

Over a hundred people were baptized in meetings this summer in which Brother J. H. Lane preached. He recently visited and preached in Oklahoma, where he met some sound Baptists, but he says the Piney Woods variety suits him, plain, sensible people and no earthquakes or floods.

Pastor C. G. Campbell of Norfield is happy in the Lord's favor upon the church there. Brother Lott of Water Valley assisted in the meeting; Shelby Price of Norfield led the singing. Both men did royal service, resulting in strength to the church and two additions to the church. The people have been busy with training classes. The Junior B. Y. P. U. Manual was taught by Mrs. R. R. Welch; Training in Stewardship for Intermediates by Miss Ayleen Eitel; the S. S. Manual by Miss Martha McArthur; Stewardship class for men by the Pastor. The W. M. S. has completed O. T. Studies and will take Bible and Missions by Mrs. Montgomery. The Senior B. Y. P. U. is now completing a book. The Sunday School still grows, requiring an extra room. All are being enlisted from the cradle roll on up. Lincoln County Association meets here October 14-15.

An exchange says, "Vested choirs nad robed Baptist ministers occasion no surprise anywhere". Hoyty-toyty. We know lots of country places and some in town where the people's eyes would almost pop out of their heads.

Convention Board Dept.

ASSOCIATIONS

The district associations are meeting thick and fast. The attendance is generally good. The interest is encouraging. The reports seem to be better than a year ago. All of the associations thus far heard from have approved of a Stewardship Institute for 1928. They have also agreed to undertake an increase of one-third in contributions for the year 1928. This will be necessary if we meet the obligations already assumed by our State Convention. \$400,000.00 will be required if we pay what we have promised for Christian Education. It should be borne in mind that the Education Commission receives 24½% of all cooperative funds and that this amount is to take care of the bonds on our colleges and the current support necessary to maintain our girls schools and our junior college as standard institutions.

RECEIPTS

Thus far for September our receipts have kept ahead of September of last year. The increase, however, is very slight. There is really need for an increase of 100% from now until the 31st of October. Our people are able to make this increase. The bank deposits throughout the State indicate it. The increase in the price of cotton will justify it. Though our crops are short in some places, yet the production throughout the State is sufficient to enable us to contribute as much as we have during any year of the past. We simply need the will.

STATE MISSION DAY IN THE SUNDAY
SCHOOLS

The second Sunday in October has been designated as State Mission day. Churches which have only one service a month should observe this day on their regular preaching day. The strongest appeal possible should be made in behalf of our State Mission work. The contributions, however, will be made to the Cooperative Program and every Church and Sunday School will be given due credit for the offering made on that day. The officers of the W. M. U. Headquarters of the State are undertaking to raise \$10,000.00 on this day. If all of our people will be actuated by this same spirit, October will be the greatest month in the history of our work. Let us determine now to make it so and let us make our plans ahead by setting goals for each class in the Sunday Schools.

The corresponding Secretary is trying to visit at least three associations each week. Those desiring to see him should make engagements ahead. The associations offer greater opportunities than do any other meetings held.

R. C. Young has resigned at Poplar Springs Church in Meridian and at Toomsaba, to return to Georgia, becoming pastor at Jackson Hills Church.

Remember that the Mississippi Baptist State Convention meets at Grenada Nov. 15, Tuesday after the second Sunday; and that Dr. L. G. Gates of Laurel is to preach the convention sermon. R. R. Jones of McComb is the alternate.

The "inclusive policy" found expression recently in a conference in City Temple, London, participated in by representatives of seven different religions, including Christianity. The Baptist of Chicago thinks it may be a good thing, or it may not, conditioned upon the purpose of it. We can hardly imagine the apostle Paul calling a conference or attending one in Rome of all the representatives of various heathen cults, for a better mutual understanding and cooperation for world betterment.

HIGHWAY TRAVEL

Inez Long Ray

"Set thine heart toward the highway." (Jer. 31: 21).

This scripture suggests two thoughts. First, that there is a great highway, of sufficient smoothness, beauty and utility that we should make an effort to get out of thickets, rocks and mire and set our feet upon the highway which is easy to travel.

Second, that we must seek that highway. It is our privilege to turn our steps to that splendid road that has been opened for pilgrims, also, we may be sure that this highway leads to some desirable, worth while place.

When we contemplate taking a journey, we immediately take into consideration the different routes to that place that we wish to visit and consider means of reaching that destination. We usually select the most economical and safest road and the one that will insure us the greatest comfort. It is right to use our best judgment about business affairs. When, then, should we not be practical about making plans for the road that our souls must travel? All of us are travelers going somewhere. Not one of us may remain here permanently. We are on our way, every day. Time bears us along and we cannot stay. We must go somewhere and that swiftly and surely. There is no use to argue that we have souls, but we do need to be reminded frequently that these souls are bound for eternity.

There are two roads by which travelers may reach eternity. One is the King's highway, the other, that broad road that leads to destruction.

We are admonished to set our feet toward the highway. None of us need be reminded what highways mean to a country. Almost all of us can remember the tediousness and the difficulties of traveling the old country roads. It was expensive and tiresome, but how very little we think of a fifty mile journey now on the highway. The contrast illustrates the idea to which I am calling your attention. The vast difference in traveling the King's highway and that of traveling the way that leads to rocks and thickets of sin and trouble.

The King has only one highway and it is perfectly straight and none too broad. All Bible invitations are broad. The whosoever will is clear and plain, but the WAY is not so broad. The real highway is narrow, but it is always ready for use, no breaks in it, no detours to make, the same all the way. No one can get lost when traveling it and the terminal is worth while. Heaven, with Jesus and all that is pure and holy.

Highways are expensive, and this one was constructed at an awful cost, the life blood of the Son of God. But every one is invited to travel its beautiful length, for it extends from earth right up to the throne of God. It does not fail or break at any point.

Jeremiah, the faithful prophet, who had such a gloriously hard time, insisted that we ought to set our hearts toward this highway. He saw ruin and woe, because, the people that he loved were traveling the wrong road. He urged them to seek the right road, to set their hearts toward the highway of right thinking and right living.

If you were making a journey to another city and were to find that you were traveling the wrong road, you would lose no time in retracing your steps and you would get someone to set you right. So, if you are trying to get the most out of life and have left Jesus out of your program, then you are certainly on the wrong road. The devil offers enticements and makes things look alluring and attractive, but where does his road terminate. It must have a terminal. It ends in eternal loss and ruin and woe, in hell and torments.

If you are a Christian, have you not been making detours, wasting your precious time in chasing the phantom of pleasure? That road is at first delightful, but the other end is full of dif-

ficulties and wretchedness. I urge you to come back to the highway of real life, where you will have companionship and fellowship with the best people on earth—the people of God.

"Set thine heart toward the highway," it is the only safe plan for your life. Some people dislike an alarmist, but isn't there a graveyard in every town that you ever saw? They are everywhere, for there must be a terminal for this earthly career. If you are not traveling the highway that leads to eternal glory and bliss, then you had better take heed, for "Now is the accepted time, and TODAY, is the day of salvation." The Bible makes all invitations clear, broad and plain, but offers no time except NOW, with a straight and narrow highway.

THE LEADING EVENT

The annual meeting of the District Association is an event that should tell largely on Baptist progress. It is the most effective agency in the Cooperative work of Baptists; it is closest to the churches and reaches by far the largest percentage of our constituency. It is an occasion for a careful review of the year's activities, for the correction of mistakes in policy, for creating sentiment in behalf of all Kingdom enterprises, for installing wiser and larger plans and for cultivating fellowship and cooperation.

Much time should be devoted to the state of the churches and to methods of improving conditions. Let the strong in the most fraternal spirit indicate their readiness to help the weak.

The annual revival season, when the spiritual tides run high, is also a significant event in all of our churches. There are few of us who were not led to accept the Savior under the hallowed influences of the protracted meeting. The members in large measure dismiss secular matters for this event, and give themselves to religious meditation, prayer, and the winning of the unsaved in their own homes and among their neighbors. The lost are saved, the members are edified, the fellowship of the church is strengthened and a more liberal spirit toward the support of the Kingdom is engendered. Let the churches seek to make this good situation perennial.

While we should be zealously religious three hundred sixty-five days in the year, we can hardly dispense with these special occasions when we concentrate our attention on religion and make intensive effort to reach the unsaved.

In its far reaching effect on the progress of the Kingdom, the annual Canvass to enlist every member as a liberal and systematic supporter of the Lord's work, is perhaps the leading event of the year. Some will not accept this claim and yet if there is thorough preparation which calls for prayer and information, if the canvass is made tactfully and thoroughly, the influence on the harmony, spirituality and progress of the local church is wonderful and it also prepares the church to do a worthy part in the support of the Kingdom at large. This broadens the vision of the membership and strengthens the cooperative spirit.

It is none too early to begin preparation for this significant event. If it were carried thoroughly into all the churches, we would soon be able to pay our debts.

The central and stronger churches, which have learned how to install Scriptural giving, must offer the benefit of their experience to those churches that have not adopted the budget and systematic giving. This calls for thorough planning by the leaders of every association. Let interested laymen take some coaching from wide-awake and informed pastors, if necessary, and then in the spirit of the Master, assist any church that may wish help to put over a successful Canvass.

Let our Brotherhood Secretaries in the states diligently seek such cooperation as will enable some of the leading associations to make a demonstration of efficiency that will inspire all the

rest. The objective should be to inspire and assist every church to reach its quota for the Cooperative Program. Large use should be made of the Sunday School Classes in creating sentiment for this Canvass.

This is the most practical way out of our financial troubles and it is a permanent solution. It is not enough to teach the theory of Stewardship; we must help to apply it in the churches.

Will every Association begin its planning, organization, and training in ample time? Central meetings are not enough; the work must be carried into every church, and Sunday is the best day to reach the people.

J. T. HENDERSON, Gen. Sect'y.

CALL TO SOUTHERN BAPTISTS

Geo. W. Truett, D.D.

What shall be said of the debts against our Baptist causes, both statewide and Southwide? Several things may be pertinently said. One is that such debts are the product of enlargement and not declension. Our causes have everywhere been enlarged and carried forward. Speaking of our debts, one of our noblest laymen has frequently said: "It is not that we have overbuilt, but that we have underpaid." But now we are all of one mind that from this day forward we are all to work unceasingly for the cancellation of all our debts, at the same time caring faithfully for the ongoing of the regular work. As I understand it, this is the fixed purpose of our people in every nook and corner of our Southland. Our various agencies in the separate states are wisely planning and working to cancel their debts, in the months and years just ahead. At the same time, and by unanimous and most earnest vote, the Southern Baptist Convention has thus committed itself to its debt-paying program:

"1. That each agency of the Convention appoint a special committee from the members of its Board, to work out an operating budget for this Convention year, and this budget shall not exceed its cash receipts of the past year.

"2. That the Cooperative Program be pushed to the limit. This will do two things: It will provide a goodly sum for the agencies of the Convention, and it will help to educate our people to give regularly to all the causes.

"3. That the designation of funds to special, favorite objects be discouraged. This should be reduced to the minimum."

Still again, the Convention unanimously and earnestly went on record, as follows: "That this Convention instruct its each and every interest and institution, having indebtedness, beginning with January 1, 1928, to set aside and apply to said indebtedness, principal and interest, each month, at least ten per cent of the total cash receipts securing each month to said interest or institution, from the regular funds, designated or undesignated, received from the Cooperative Program of this Convention."

Surely, this united and earnest action of the Convention pressages most gratifying results. On this vital matter President Mullins recently gave an expression that is so timely and practical that his words are here set down again, for the earnest meditation of all our people: "I call attention to the fact that the pastors can carry back to the churches a sure word with reference to debt. Institutions and agencies have been instructed to live within their incomes, and beginning January 1, 1928, provision is made for the gradual retirement and payment of the debts. I wish to add that in my judgment, Southern Baptists have before them the brightest prospects for the Cooperative work they have ever known. There is no ground for pessimism, we have problems, yes, serious, important problems. But God gives us problems that we may solve them. The fundamental problem of Southern Baptists today is that of unity and co-operation. If we achieve this, we can afford to waive many personal preferences. We can afford to await

some things we would like to see done immediately. The crucified and risen Christ is at the very heart of our efforts. The Holy Spirit is given to teach us all needed wisdom. Let us adopt the exhortation of the Apostle Paul: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

But turning our consideration away, for a moment, from the conditions and responsibilities above indicated, one must believe that Southern Baptists are increasingly of one mind that the present, supreme call to us all is to get back to God, to be guided and empowered afresh for the mighty tasks confronting us. Southern Baptists may well be on their faces before God, in the face of their vast demands and their eternally important responsibilities. We have said that our people are a mighty host, and they are. We have often pointed with grateful joy to our principles and achievements. But the supreme truth for us now to remember is that "Except the Lord build the house, they labor in vain that build it." We must not, dare not do our Lord's work apart from Him, but must work with him, seeking His divine guidance and empowerment in our every plan and effort. He and He alone is the only adequate help and hope for us and for our needy world. Now as never before, let us call on Him and yield ourselves unto His counsel and power. Well did President Wilson say, speaking of disturbed conditions of our country a little while before his death: "Our only hope is to return quickly to spiritual things." Faithful also are these recent words from a leading American journal: "The only hope for America is a great religious awakening like that led by Jonathan Edwards at the beginning of the Eighteenth Century."

History will not let us forget that every new missionary awakening all down the passing years has owed its origin to a revival of spiritual life. Illustrations could be multiplied indefinitely to show that true missionary zeal can spring forth only from spiritual life, and that a genuine spiritual revival always leads to quickening missionary interest and activity. Just as prayer—united, persistent, believing prayer—preceded the marvelous missionary triumphs of apostolic days, so has it been through all the days that have followed. Not numbers, nor material wealth, nor organization, important as all these are conceded to be, constitute our chief equipment for victoriously carrying forward our great Master's cause. Our chief need, first, last and all the time, is the constant presence and power of the Lord Himself, upon us and with us. Evermore His word is true: "Without me, ye can do nothing." And evermore this word also is true: "I can do all things through Christ who strengtheneth me." Day and night, let us call on God to send upon us and all our land a deep, powerful, transfiguring revival of spiritual religion. For this let us all pray, in all our general meetings, in all our local church services, in our homes, in the secret places, everywhere and without ceasing. God does command and answer prayer. Now as never before, may Southern Baptists be taught of God to pray, and to walk in the steps of Him who gave Himself for the world's redemption.

While in the hotel lobby at New Albany we had the chance to shake hands with Dr. James B. Leavell of Houston, Texas. He was winding up his vacation in a family reunion in the old ancestral home near Cherry Creek in Pontotoc County. He said pretty nearly the whole connection would be there, which means a good congregation and a good time, for when the Leavells and Berrys get together the face of the earth thereabouts is well covered. Blessings on them all, for they are doing the world and the Kingdom of God a great service.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

FINANCING A CHURCH

We plan to give a series of articles based on Dr. J. T. Henderson's book, "FINANCING A CHURCH." On account of the limited space we have in the Record, we cannot give his words verbatim. We shall, therefore, with his permission, give in our own way a brief discussion of the thoughts so clearly and fully presented by him when we find it impractical to quote directly from his book. We recommend his book to those who desire a more detailed discussion on financing a church.

I. The Two-Fold Objective in Financing a Church.

Wise leaders have come to recognize that a church should outline its financial policy with two distinct objects in view: the first, financial; the second, spiritual. It should seek to install such methods of finance as will enlist all the members and provide ample funds for every legitimate demand of the Kingdom; at the same time it should regard the offerings of its members a vital feature of worship and a means of spiritual enlistment. The first is very important; the second is perhaps more important.

1. Financial.

When Jesus said, "The children of this world are in their generation wiser than the children of light", He did not mean to announce a principle he would have his disciples observe, but a fact which He greatly deplored. A Christian man who is big in his private business and little in the Lord's business is badly deformed, and needs expert treatment.

The financial affairs of a church should be conducted with as much wisdom as those of a national bank. The credit of a church should be equalled to that of the United States Government.

Three things which demand wise methods in the conduct of church finance:

(1) A successful business policy gives the church "a good report of them that are without." A church that meets all of its obligations promptly and fully has a prestige with the business community and is more influential in winning unsaved men to the Saviour.

(2) The pastor is greatly encouraged and stimulated by successful business methods. When liberal provision is made for his material needs and comfort, he can then "give himself continually to prayer and to the ministry of the Word." Under such circumstances he can pray with more fervor, study with more consecration and preach with more power. To that pastor who has a high sense of honor, unpaid debts are harrassing and depressing; such an unfortunate situation robs him of much vitality and prestige.

It is also a great joy and stimulus to the aggressive pastor to see his church liberal and systematic in its offerings to missions, education and other worthy causes. Such a record is attributed to his leadership; it quickens his zeal and vitalizes his powers. The Lord also prospers the church which is generous in its support of benevolent enterprises; and, thereby, it manifests in a substantial way the spirit of Christ.

(3) Good business methods are conducive to harmony. A lack of system in church finance results in debt with all of its depressive and divisive influences. Many faithful pastors have suffered grievous embarrassment and have felt constrained to resign because of loose and inefficient plans of finance some officials have insisted on using. While the pastor is the innocent victim of inefficiency and injustice on the

part of the financial leaders, it is no wonder that dissatisfaction and discord spring up among the membership. The elect few sympathize rather than pay him what they owe him. This brings division.

For these and other reasons it is vital that a church have high rating in the business world.

2. Spiritual.

To secure ample funds to pay all bills is the only objective that many good people have recognized in planning their church finances. They have entirely lost sight of the spiritual element. The late Dr. A. J. Gordon well said, "In touching the matter of giving we touch the most vital point pertaining to the consecration and spiritual power of the church". The spiritual value of money is set forth by the Master in these words, "For where your treasure is, there will your heart be also".

Paul speaks of giving as a grace, and classes it with prophecy, ministry, teaching, exhortation, faith, love and other exalted virtues. "Therefore, as ye abound in everything, in faith to us, see that ye abound in this grace also (Giving)". We need to think of our offerings not only as a business proposition, but as a spiritual exercise.

(1) A check on selfishness.

Generous giving has spiritual significance because it does so much to overcome the inherent tendency to selfishness. While Jesus taught "It is more blessed to give than to receive", there are still many who sympathize with the brother who said, "Receiving is good enough for me".

Money is coined personality; it is self-transmuted into a circulating medium. When a man bestows his money generously for the glory of the Father, it is evidenced that he has won a victory over selfishness and is cultivating the spirit that prompted the Unspeakable Gift. He is offering himself, both body and spirit "a living sacrifice, holy acceptable unto God".

(2) The only hope for the prosperous man.

Such a policy is the only hope of spiritual growth for the prosperous man. While it is the duty of every Christian man to earn all the money he can honestly, he needs to realize that prosperity is a perilous proposition. The Psalmist saw danger ahead and sounded a note of warning: "If riches increase, set not your heart upon them."

"Ill fares the land to hastening ills a prey
Where wealth accumulates and men decay."

What a man does with his money determines what his money does with him. It is all right for a man to get money, but it is all wrong for money to get a man. The present plea is for such dedication of treasure to God that we may have more man as well as more money. When the Christian man brings his money into the subjection to the prompting of his regenerated spirit, when he makes it his servant and doesn't allow it to become his master, when he regards it a means and not an end, then he may grow rich toward God while he grows rich in treasure, and, thereby, convert his prosperity into a spiritual asset.

(3) The proof of our love to God.

Paul refers to giving as a "proof of the sincerity of our love"; indeed it is the normal way of expressing love. The mother counts no outlay of money or service too great on behalf of the child for whom she has unbounded love. Love was never guilty of doing a small thing.

And old bachelor in Georgia is advertising for a wife. Among other qualifications, "she must be ugly". There ain't no such animal. He just don't want to get married.

Mississippi Woman's Missionary Union

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Our Week of Prayer Again

Some sisters are asking for information regarding the Tuesday's Program of the Week of Prayer. We hereby give the information as best we can. The number of churches having days of worship is variable, since changes are made almost annually with some of them. But the figures we give are nearly enough correct to enable us to get the lesson needed to be taught:

Number of all churches in the state,	
Approximately	150
Number half time	Approximately 300
Number once a month	" 500
Number Homeless Churches	" 250
Number Pastors Homes,	" 455

Last Quarter's Report

Your secretary has gone carefully over the reports sent in for the quarter ending June 30th. She finds that very nearly eighty percent of the societies reported. That is good; by far the best we have yet had. Now, Beloved, let us see if we cannot make it 100 per cent for this closing quarter. Let EVERY SOCIETY no matter how small or how little may have been accomplished, send in that report card.

The Superintendents reports are as follows:

District I—Sent Six out of Eight.
 District II—Sent Five out of Twelve.
 District III—Sent Six out of Twelve.
 District IV—Sent Six out of Fourteen.
 District V—Sent Nine out of Thirteen.
 District VI—Sent Nine out of Nine!

However it is well to note that District II has just ten Superintendents; District III eleven; District IV twelve. We are sure we shall have more reports this quarter; and we truly hope the associations granting in superintendents will find them. Remember if we do the great things we propose to do during our Anniversary Year, which begins with January, we are to get ready NOW.

New Officers

This is a call to the associational Superintendents and Secretaries all over the State to kindly send us the list of newly elected officers in your association. We suggest also that you send this list to each society President in your association. We need to keep in touch with each other. We need to have our mailing list correct in the office.

Last year a number of societies saved up coupons from soap and gum and sent to this office. Our Miss Slaughter sent them on and secured thereby several nice lots of silverware for our mountain schools. The silver was not only greatly appreciated but it was greatly needed. We are hereby sounding forth another call for coupons. Beloved save them up and send them to us and we shall be most grateful.

White Cross

We are not yet able to send material to our Hospitals in China because of war conditions. Doubtless it is greatly needed because of this very fact but we shall not attempt sending boxes until we have further information. There are

other hospitals however, on other fields that are calling for help. The Hospital in New Orleans is also greatly in need. Sisters, lets go to work once more as we did several years ago and prepare this material. Please send us a box from your society as soon as possible.

Mission Study Institutes

Our Second District has recently held two all day Mission Study Institutes that should prove an incentive to us in the other Districts. Certainly they were worth while.

One was held in Tunica—Coahoma Association. The place chosen was Moon Lake, but rain prevented the assembly there. However, it did not prevent the "clan" gathering in Clarksdale after a day's notice over telephones. It was a goodly company of about sixty women from the societies in the two counties. They came early. They stayed 'till the last word was spoken that afternoon. They listened with an intensity that made the leader realize the heart felt desire of each woman of them to know what "Prayer and Missions" really means to women.

The little Book, "Prayer and Missions" is a fine text for Institute work. Charts and posters were used to impress each lesson. Illustrations gathered from other sources helped to emphasize many points. At the close of each chapter pencil and paper gave the result of what this lesson brought to each student. All stood while prayer was made to Him Whose life as the First Great Missionary taught the value of prayer. Then seated, the next chapter was taken up, and so on through the book, and the day. The closing hour was perhaps most impressive to all. Opportunity was given for expression on the day's work. How earnest they were! How heart searching! It was good to be there.

It was the sweet privilege of your Secretary to lead this class.

Tallahatchie Mission Study Institute

My Dear Miss Lackey:-

I want to report to you on our Mission Study Institute. We met down at Tallaha Camp last Friday for the day, and a great day we had. Every Society in the Association was represented with the exception of one. Every President of each local society was present. Do you blame me for being happy? Our Mission Study Leader, Mrs. R. A. Kimbrough, was at her best and we really got the heart and high points of "Only a Missionary" one of our best books, I think. She had the posters and placards enabling us to get so much through "eye gate". We had over fifty women present. Not only did we enjoy the study of Missions, but the fellowship was great for us. Some of the women present suggested that we "do" every one of the books that way. It was an ideal setting for the purpose of the day. God has used a lavish hand on that spot, the pretty trees, with the Autumn leaves falling over us, the lovely spring with clear cold water, the shady, quiet, restful, peaceful nook, no noise but the singing birds, away from the hurry and confusion of life as it is now. Indeed we could listen and hear God, the "Master Calling for Us." You know I think we are better for a day like

that and we need it sometimes, or should I say often?

Mrs. Ned Rice.

WATCH THEM

There are various kinds and types of religionists in the world, but there are two outstanding types.

1st—Those who teach and preach the doctrine of grace, but live the works of righteousness.

2nd—Those who teach and preach the works of righteousness, but live the doctrine of grace.

The chief difference between them is where they place the emphasis. Those who are teaching and preaching the doctrine of the grace of God, emphasizing salvation by grace through faith in Christ usually live as though salvation depended upon their moral righteousness. While on the other hand, those who are teaching and preaching moral righteousness and emphasizing the importance of it usually live as though all things depended on the grace of God. "SHOW ME". (James 2:18), not tell me. Watch them.

—J. E. Heath,

Winona, Miss. (R. No. 6.)

THE SECRET PLACE

By Henry F. Lyte.

There is a safe and secret place
 Beneath the wings divine
 Reserved for all the heirs of grace;
 O be that refuge mine!

The least and feeblest there may bide,
 Uninjured and unawed;
 While thousands fall on every side,
 He rests secure in God.

He feeds on pastures large and fair
 Of love and trust divine;
 O child of God, O glory's heir,
 How rich a lot is thine!

A hand almighty to defend,
 An ear for every call,
 An honored life, a peaceful end,
 And heaven to crown it all!

Mr. H. E. Wilkes, Church Secretary of Calvary Baptist Church, St. Petersburg, Fla., says, The coming to us of Dr. George H. Crutcher, as summer supply, has been a wonderful help in raising the spirituality and liberality of the members and has been helpful to the community at large. He wrote The Florida Baptist Witness: "Calvary Baptist Church has raised the money for three scholarships at the Baptist Bible Institute and is sending three very choice girls from this church this year."

Many other churches in Florida could do a like gracious thing and help a worthy Institution as well as deserving students.

Dr. Crutcher closed his work as supply pastor on September 11th to enter evangelistic work. Calvary Church has greatly appreciated his services and that of his consecrated family. His last official act was baptising several adult people."

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Bay Springs Holds Interesting Study Course

Miss Durscherl our Junior-Intermediate Leader and all round worker spent a most profitable week recently with the BYPU's at Bay Springs. She reports a wonderful time there saying that everyone gave her the very best cooperation and the week was one that she counts of great value to herself and we of course hope for the Bay Springs BYPU's. She was busy just about all day meeting classes morning, afternoon and evening and the interest was marked by a good attendance at all classes.

Clara Has a Caller

Clara, well we are talking about Clara, Miss., not Miss Clara, had a caller this past week in the person of your State Secretary. The Wayne County A. H. S. is located there and my what a fine group of young people. Each evening we met at the church which is just across the road from the school, and had our class work. Some good songs were sung first using some different choruses that helped to make the song service interesting and helpful, and then we had two classes. Mrs. Trussess of Waynesboro came out each evening and taught the Juniors at the same time the seniors were meeting, and on Saturday evening the examinations were given. Not only did the school folks come to the classes but many of the other people of the community, the church manifesting a real interest in the work. We are grateful for this experience.

"The Budget Family"

The Budget Family is the name we have given the special program we are asking all our BYPU's to put on during the month of NOVEMBER. The Budget Family is an interesting and when studied every member is liked more and more, that's the reason we are wanting our folks to become acquainted personally with each member and if you will let them, the BYPU's of the state will introduce them to you some time in November. The programs are being sent out this and next week giving everyone time to work up the program in the best way.

Shady Grove, George County Organizes

Another union added to our growing list. This time it is in George County. The Shady Grove church is the church and Mrs. Dewey Howell the one reporting it. A few weeks ago we had an Associational BYPU Training School in George county and we had about fifteen of these Shady Grove young people to come each evening. This with the

earnest work of Miss Virginia Loftin resulted in this splendid union being organized. The officers elected are, President, Mrs. W. R. Rouse; Vice-president, Robert Rouse; Secretary, Mrs. Dewey Howell; Correspondent, Ellis Howell; Bible Readers Leader, Otis Goff; Organist, Mrs. W. E. Rouse; Chorister, Birtie Lee Howell; Group Captains, Maggie and Verma Howell. This is a good lineup and we are expecting to hear some good things from this new union.

Looking Ahead—1928 Goal

Here we are looking ahead, three months yet before the new year, but we cannot wait until it is here to begin to plan for it so we have set some goals for the new year and here they are.

A-1 Unions for at least one quarter	150
A-1 General BYPU Organizations	10
Study Course Awards	10,000
New BYPU's	200
New General Organizations	10
A-1 Associational BYPU's	5
Increased enrollment	5,000
B. Y. P. U. Magazine Subscriptions	2,000

This is a worthy goal we have set and will call for our best and that is none too good for the work we are doing for the Lord.

Black Jack Holds Institute

It was the pleasure of your State Secretary to meet for a few days with some of the interested members of the BYPU of Black Jack church in Yazoo county. It was a short but pleasant visit and we are hoping that the BYPU was helped by the visit. Examination questions were left for the members to take the examination later and we are looking forward to sending the awards. Black Jack is an old church with a great history in a way and we were glad to visit this church that we had heard so much of.

Items from Amory

Our minister, Rev. Charles F. Hinds, came to us two years ago from Henderson, Ky. During his pastorate, 140 have joined the church; and all departments are well kept up, as he is a good organizer and pastor. During his month's vacation and absence this summer, the pulpit was well filled every Sunday morning by one or another of the deacons, with special music arranged by the pianist, a talented young High School girl, Miss Virginia Rowan. Bro. Hinds and his fine young wife stand high in the esteem of their people, as well as of other denominations.

Our revival services in July were held by Rev. A. Paul Bagby, of Wake Forest, N. C., who delighted

his hearers with his vigorous and spiritual messages. There were 14 accessions. The singing was well led by Mr. Gayle Holcomb.

The efficient Board of Deacons holds regular business meetings. Mr. M. W. E. Lea is Church Treasurer.

The Sunday School, under the superintendency of Mr. W. C. Robbins, who recently came to us from Columbus, Miss., is growing in numbers and enthusiasm.

Mrs. Roy Green is President of the W. M. S., which has six circles with a membership of eighty-two. Recently the Society had the privilege of hearing two returning missionaries, Mrs. Ware, from China, and Mrs. Edison Allen, from Brazil. Missionary organizations of the other churches were invited to hear them tell of work on their far-away fields. Refreshments were served.

Rev. Edison Allen is an Amory boy, of whom we are very proud. After a brief furlough with relatives here, he and his wife are going to spend a year at the Seminary in Louisville, hoping later to return to Brazil.

The local W. M. S. is fostering a Y. W. A. and a Sunbeam Band, with Mrs. Dudley Rowan and Mrs. C. M. Davis conducting them.

We have four fine active BYPU's under the general leadership of Mr. J. J. Jones, assisted by Mrs. T. J. Cole, Mrs. Rufus Smith, Mrs. Ollie Rowan, and Miss Lona Jones. On a recent Sunday evening the Unions gave a very helpful presentation of "Cardinal Baptist Reliefs."

GRACE, FAITH AND SALVATION

We read in Ephesians the second chapter and eighth verse: "For by grace are ye saved through faith". Unexplained, most all men who profess the Christian religion, agree that salvation is by grace, through faith in Christ. But when explanation begins men will widely differ. The difference begins in the interpretation of "grace". Some men seem to think that grace is a kind of meaningless word, endeavoring to convey in some measure God's kindness and tolerance toward men. But the word grace, as it appears in Ephesians 2:8 means the unmerited favor of God, who is infinitely worthy, bestowed upon men who are infinitely unworthy, unmerited by man. It means that salvation, which is "the gift of God", is bestowed freely, without compensation.

The difference widens when we come to the interpretation of "faith". Some men look upon faith as only one of the rounds in the ladder that leads heavenward, which when exercised toward God, gives a man a start toward the goal. But, that it must be a continual performance day by day which will add to itself other virtues, which will at last lead to salvation in the end, provided one holds out faithful.

But saying faith—as it is used in Ephesians the second chapter and eighth verse—means the accepting of Christ as a personal Saviour. It is an instantaneous act of the mind

and heart, which is done at one time only in life for that purpose, and that is, when one becomes conscious of his lost condition and puts his trust in Jesus Christ for salvation.

It is a once-for-all committal of one's eternal destiny into the care and keeping of our Lord Jesus Christ. And the moment that one has such an experience he becomes a child of God. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (Jno. 1:12.)

And then the difference widens still more when "salvation" is interpreted, which puts us as far apart as the poles. Some men interpret salvation to be a gradual process that begins with one's accepting Christ as Saviour, drawing nearer as the days and years go by, depending upon one's holding out to the end, but is never sure until after physical death. But salvation, as spoken of in Ephesians 2:8 means to become saved at the moment one believes on Christ. And not only saved at that moment, but safe for all eternity to come each moment thereafter. Salvation means deliverance instantly—the moment one believes—from condemnation and the guilt of sin. It means redeemed from the curse of the law. In fact, it means just what our Lord said in the following words: "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jno. 5:24.)

If these truths were emphasized more it would make the gospel more effective, and we would have more saved people in our churches, "created in Christ Jesus unto good works", instead of so many baptized—unbelievers. Salvation is "not of works". But it is "of faith that it might be by grace".

—J. E. Heath,
Winona, Miss. (R. No. 6.)

"Hey, You! Keep outside those fire lines, there!"

"But I'm a reporter."

"Well, if you want to know about the fire, read the paper in the morning."

A publishing office received the following request:

"Dear Editor: Please tell me the address of most reliable fortune teller. Anxious."

The editor wisely replied: "Dun and Bradstreet, New York City."

"Tommy," said the fond mother, "isn't it rather extravagant to eat both butter and jam on your bread at the same time?"

"Oh, no, mother," replied Tommy, "it's economy. You see, the same piece of bread does for both."

"Sir, I would like to marry your daughter."

"What's your occupation?"

"Radio announcer."

"Take her. You're the first man who ever said good night and meant it."—American Legion Monthly.

BLUE MOUNTAIN COLLEGE OPENING

The fifth-fifth annual session of Blue Mountain College began this morning, September 14th, at ten o'clock. After the audience had sung "All the Way My Savior Leads Me", a few verses were read from the book of Obadiah by the pastor of the Blue Mountain Baptist Church, Rev. W. R. Cooper, who then led a prayer.

The President then introduced the new members of the faculty: Dr. E. M. Highsmith, head of the department of Education and Psychology; Dr. Henri J. Dequick, head of the department of Modern Languages; Professor Gustav Stephan, Director of the department of music; Mrs. Stephan, professor of Piano and Pipe Organ; Mrs. Dequick, instructor in the department of Education; Miss Frances Moore, instructor in Spanish and French; Miss Missie Haynes, instructor in Economics; Miss Mabel Godwin, instructor in History.

Professor and Mrs. Stephan then gave a short violin program: Adagio for two violins alone by Kalliwoda; Humoresque, by Dvorak; violin solo by Mrs. Stephan, Minuet in G, by Beethoven, with piano accompaniment by Miss Linda Berry and violin obligato by Mr. Stephan. A vocal solo by Miss Berry was rendered in her own superb style. Professor and Mrs. Stephan own four Cremona violins, two of which were made by Stradivarius, the greatest violin builder of all time. They used three of the four in our opening exercises.

The address of the day was delivered by Dr. D. I. Purser, pastor of the First Baptist Church at Tupelo. He used as his theme a part of the seventeenth verse of the book of Obadiah, "The house of Jacob shall possess their possessions." Dr. Purser is eloquent and forceful, and can say more in twenty minutes than most people can say in a week.

About the only disappointment in connection with our opening was the departure of Miss Mary D. Yarborough, Director of Student Religious Activities. She reached Blue Mountain on Sunday before our opening, but on account of the very serious illness of her mother she left us shortly after her arrival, and will stay with her mother for a few weeks. Very fortunately we were able to secure in her place the services of our own Marietta Buchanan, now Mrs. Claypool, who hurried to Blue Mountain on the first train after she heard that she was needed. Of course, she is substituting most acceptably for Miss Yarborough, and will stay with us a month more if necessary. Under her direction, the student religious activities are starting off with perfection.

Miss Ballie Lane Morgan, who has directed these religious activities for the past two sessions with such amazing success, is now a member of our sophomore class, and expects to continue her school work until she has her bachelor's degree.

Contracts for both of our new buildings, dormitory and adminis-

tration building, were let last Saturday to the Chastang Construction Company, of Jackson, Miss. We hope to have both buildings completed before many months.

All of our rooms are full; the Lord has blessed us; and we are anticipating a great session.

Faithfully,
Lawrence T. Lowrey.

Dr. Ray Palmer in a Revival at Jennings, La., with Pastor N. B. Wallace.

After six days of what we have planned a fourteen day meeting, the crowds grew larger, the interest stronger, and the decision that we are having some of the purest Gospel preaching we have ever had the pleasure of listening to. Dr. Palmer is indeed a believer in God's revealed Word, and preaches it without fear or favor and with great demonstration and power of the Spirit of God. He preaches Christ the only hope of salvation and the Bible the only authority for the saved. Dr. Palmer has some open dates if you desire a safe and sound evangelist, you will find him in this good man.

N. B. Wallace, Pastor.

GREAT MEETING

A great revival has just closed at the Packard Baptist Church, Packard, Kentucky. Rev. H. C. Clark of Bay Springs, Miss., did the preaching and Capt. A. G. Karnes of Corbin, Ky., leading the singing.

Brother Clark was at his best and preached the gospel of Christ with great power. The town of Packard and the community around about for several miles were affected in a great way by his preaching.

The visible result of the meeting was fifty-six were added to the church; thirty-eight for Baptism and eighteen by letter. There were other conversions that did not unite with the church.

There is none that excel in spiritual power in the Baptist fold, Rev. H. C. Clark.

He is a consecrated Pastor and a flaming Evangelist, and is doing a mighty work for the Lord, may the Lord add many years of usefulness to his life. Thanks be unto the Lord for such a man of God.

H. B. Veach, Pastor.

Benton County Association

The Benton County Baptist Association held its sixth annual session with Flat Rock Church, Sept. 7th, 1927. There are only twelve Baptist churches in this county. All but two were represented by letter and delegates.

At 11:00 A. M. Dr. P. I. Lipsey preached the introductory sermon, using as his text part of the first chapter of Col.—Topic: "Christ in you, the hope of glory."

The moderator had asked three brethren a month before to prepare a report; one on Education, one on Missions, and one on Social Service, but none of these brethren nor their reports were present. But we were

exceedingly fortunate in having with us brethren Dr. P. I. Lipsey, Editor of The Baptist Record, L. E. Lightsey, W. R. Cooper, J. E. Buchanan and the pastor of this church. So, we had Dr. Lipsey to hurriedly prepare a "blanket" report covering all these topics. Then a discussion of these different phases of the work followed, which discussion was brim full of information and very much enjoyed by all present. "Tis an ill wind that blows nobody good." By this arrangement the associational business was finished in one day. Our next meeting will be with Bluff Springs Church.

J. W. Crump,
Moderator.

REPORT OF THE SUMMER'S WORK WITH THE GOOD PEOPLE OF SHUQUALAK

Our revival was conducted by Evangelist T. O. Reese and Theo. H. Farr, singer. Several conversions, members, and a spirit of cooperation toward the church and denomination are the lasting results. Our Sunday School and B. Y. P. U's are making improvements all the time. The Baptist Record goes into every home, and it is doing more to advance the cause of Christ than any influence outside the church.

We have just closed a country evangelistic campaign, in which we tried to be of service to all churches we could reach.

The first meeting was at Gholson, which resulted in a number of conversions and six members going to different Baptist churches. A new church also is the fruit of the meeting. Plans are already in progress for the erection of the church building.

The second meeting was a union meeting at Calvary, where Dr. Jones and Bro. Clarke are pastors of the Baptist and the Methodist churches. The attendance was large and the interest was good, but two members was the only visible result.

Next we held a revival at Vernon, the church where Noxubee County Association will meet next. The interest ran high, and this was really a revival, but sinners were converted and twenty-five confessed Christ as their Savior. Nineteen of this number joined the church and were baptized.

The fourth meeting was a brush arbor meeting at Little Bethel. We had good attendance and the interest was good, but no conversions. However, we hope much good may come forth yet, for we claim God's promise that His word shall not return unto Him void.

The last revival just closed with Concord Church, where Brother C. T. Clark is Pastor. There were nine professions—some going to different churches.

I praise God for His blessings and His leadership of the people, and with Him I want to place the people of Shuqualak who made possible the success of these meetings by their cooperation and their prayers.

Yours in Christ,
R. J. Shelton.

WELL SAID

In the Record of September 8th, you find this statement, "The church at Carthage has called Bro. Bryan Simmons as pastor for one Sunday." Although clearly understood, yet taken literally the writer would not be far from the facts. The facts are these.

Recently I resigned at Bethel (Black Jack) in Yazoo County to enable them to go in with Pickens and Camden to form a compact field.

Being pastor at Farmhaven near Carthage and know that Carthage was without a pastor I offered to supply for them until a pastor could be secured and located on the field. Carthage and Walnut Grove work together to form a field, and fortunate will be the man who finds the Lord leading the people to call him to that work. It looks now that this will be done before my article appears.

Let me say further that it is no easy matter to give up a church where things are working good. In the three years the writer has been serving at Black Jack the people have builded and practically paid for one of the best brick church buildings to be found out in the country, have organized, maintained and partially graded a Sunday School, organized and maintained fairly well a Senior BYPU, secured several Sunday School Diplomas and a similar number of BYPU Diplomas and seals. More than a dozen fine young people have been led to Christ during these years and there have been evidences of spiritual development and what is even better there are evidences of hunger for further development. Although the church has built and practically paid for a fine brick church building, there has been little if any falling off in the support given the Denominational program.

These people have been kind and co-operative and I am sure that their new pastor, Brother J. B. Perry, will find in them an appreciative and responsive flock. May the blessings of God be upon him and them.

I say again that it is not easy to give up a church like that but I believe we should "Seek first the Kingdom of God" and not our own personal pleasure.

Bryan Simmons.

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The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

Those who enjoyed Mrs. Spencer's beautiful poem on "My Tree" will be glad to read her "Autumn Spiritual".

THE AUTUMN TIME.

An Autumn hillside glinting gold,
Does ever thrill me and delight,
Its tints of changing colors told
These eyes, this heart and all of me.

An Autumn wind is soft and sweet,
Its breezes woo me and caress,
As yellowing leaves fall at my feet,
And gladness, is a part of me.

The Autumn sun casts mellow hue,
The fleecy clouds enchant me so,
With picture making 'gainst the blue,
And I am joyous, all of me.

An Autumn's glory of the night,
Will hush my soul in rev'rent awe,
With shadows, misty, wraith-like white,
And I am praying, all of me.

In Autumntime, I must not weep,
God's beauty gifts are everywhere,
And all of them are mine to keep,
And I am smiling, all of me.

At Autumntime, perhaps 'twill be,
As Heaven's portals open wide,
The "Gift", God's "crowning Gift"
I'll see,
And I'll be praising, all of me.
I. M. Spencer.

"BE IT EVER SO HUMBLE"

Perhaps all are familiar with the story of Henry W. Grady's first visit to the Nation's Capital, but we often forget to remember it.

When he first gazed upon our country's grand and imposing seat of government he said: "Truly, here is the bulwark of our nation's greatness". On his return to his home his pathway led out among the humbler folk. He asked for a night's lodging at a cottage, and was given freely of the simple hospitality of that home. And when evening came, the father took his Bible and read the word and prayed the best he could. And under the influence of this real home Henry Grady said: "I was mistaken; here in lies our nation's greatness."

The following is a part of a message from Dr. Geo. McDaniel to the congregation of the First Baptist Church, Richmond, Va.:

"Love of home is common to animals and man. It is an instinct strong in the horse and the dog. When a boy of fourteen, I was lost in a dense wood fifteen miles from home. Clouds obscured the sun. I was utterly bewildered. My father had told me that in such a situation my horse would bring me home.

I gave him the reins and let him go as he wished. He made his way on an air line until he came to a path followed that until it entered a road, turned in the right direction down that road, quickened his pace and soon was where I got my bearings and breathed a sigh of relief. The horse knew the direction of his home and, though tired, would go there through tanglewood and swamps.

This same instinct is in dogs to a higher degree than in horses. High up yonder in the mountains, in a two-room shanty, lives a rugged mountaineer. He has an equal number of children and dogs, seven of each. He digs his meager bread out of the unfruitful earth and kills his meat in the surrounding country where game abounds. One of his best dogs was loaned to a friend some eighty miles away. Two days after the dog's arrival at the well kept kennels, he appeared early in the morning at the humble shanty of his own. Scant crusts to eat and leaves for a bed were the best he had ever enjoyed there but it was his home. He loved it. Intervening miles and streams were no barrier to him. An unerring instinct guided him home.

This instinct in animals corresponds to an impulse born in man. Home is the dearest spot on earth to him. It may not be attractive to others or comfortable to him, but his heart and feet turn that way because it is home.

"Mid pleasures and palaces though
I may roam

Be it ever so humble there is no place like home.

A charm from the sky seems to hallow it there.

Which seek through the world is not found elsewhere."

There is no exception among the nations to this love of native land. Italy is a poor country in national resources. Fuel is scarce and high. The poor eat vegetables uncooked. Many of these people emigrate to fertile and prosperous America. Their material conditions are vastly improved. Yet they long for Italy, return when they can, and have been known to die of home sickness.

Greece is little more than a land of ruins and memories. The mosquito long since enervated its inhabitants, and strife and war have impoverished the people. But a Greek is always a Greek, loyal to Achaea.

China is old and overpopulated. Much of the land is covered with graves. America is underpopulated. Here are vast areas of untilled soil, numberless opportunities for industrial development, to live, die and be buried in America. Their fond hope is to live again in China; in the event of death their last wish

is that their remains be interred in China.

This love of country is the basis of patriotism. Under certain conditions patriotism is the strongest motive of man. It is admirable—

"Breathes there a man with soul so dead

As never to himself hath said:

"This is my own, my native land."

There is Scriptural authority for the natural impulse of patriotism. Israel in Egypt, surrounded by a high degree of civilization and dwelling in fertile Goshen, sighed for the small and distant land of Canaan. Why? Because it was their home, the land given by God to Abraham and his descendants. A sea, a desert and a river intervened but the cords drew them homeward were stronger than sea, or wilderness or river.

It was the same story in Babylon. Hear the Hebrews saying: "How can we sing the Lord's song in a strange land. If I forget thee, O Jerusalem, may my right hand forget her cunning. If I remember not Jerusalem may my tongue cleave to the roof of my mouth." Zerubbabel led out a remnant who laid the foundations of the temple. Ezra followed later with a band and restored the ritual and law, Nehemiah, fourteen years later, led others who returned and rebuilt the walls. The land of their fathers, though it was covered with debris, was the magnet that drew them to itself.

Love of one's own people is strong in the Scripture. So intense was Moses' devotion to his people that he was willing to be blotted out of God's book for their sakes. Paul could almost wish himself accursed from Christ for his brethren's sake, his kinsmen after the flesh. He carried them heavily on his heart and experienced much sorrow for them. His heart's desire and prayer were that they might be saved.

"He that provideth not for his own, especially those of his own household, hath denied the faith and is worse than an unbeliever." Try to escape it as we may, we are our brother's keeper. God imposes upon us the responsibility for our family and our neighbors. Success elsewhere is no compensation for failure here. Our first duty as parents is to bring our children to Christ. That duty we shirk at the risk of our own happiness and the peril of their souls.

More eloquent than language, more convincing than logic, is what you are. Here is a Christian home in the South land. Several foreign students enter that home as temporary guests. Some of these students are Buddhists, some are adherents of no religion. They have all heard related the excellencies of the Christian religion. They are observing and inquisitive. What do they see? What impression do they receive?

They see that the father is the priest in his family. He reads the Word of God and leads in prayer.

The wife is gentle, amiable and devout. The children respect parents and revere the Saviour. The conversation is easy, stimulating, ennobling. The atmosphere in that home is fresh, invigorating. The light that shines in it is undiminished by suspicion or distrust malice or antagonism. That home is a living demonstration of Christianity. Its impression is favorable, effective and lasting."

The above described home is in decided contrast to the one in which a Chinese girl, (studying in America) was invited to spend the Christmas holidays. It too was an elegant cultured home. But when the student was ready to go back to school she thanked the lady for her lovely hospitality, and added "But in your home, I miss the worship".

"VERILY, VERILY, I SAY UNTO YOU."

"Verily, verily, I say unto you, he that believeth on me hath everlasting life."

There should not be any question as to the truthfulness of a statement coming from such supreme authority. No! There is no question in my mind and heart as to His truthfulness, for He is the very embodiment of truth. I know His words are true, for God raised Him from the dead. Let's analyze the statement. Taking Webster's definition of the word "verily", it means: "In very truth; beyond doubt or question; in fact; certainly; truly; really". So, the Son of God, who also is God the Son, said—according to Webster—"In very truth; beyond doubt or question; in fact; certainly; truly; really," "He that believeth on me hath everlasting life." Not, he that believeth, plus something else, but "He that believeth." If the above statement is not true, then the Bible is a myth and a fraud, and Jesus Christ was an imposter and unworthy of respect, much less confidence. I do not use the conjunction ("if") to imply doubt, but to emphasize the fact that these words of the Son of God are not to be passed by carelessly, as though they were unimportant or trifling. But that the very character of God is bound up in this one majestic statement. Read it again: "Verily, verily, I say unto you, he that believeth on me hath everlasting life". Notice again, "hath" everlasting life. Spoken in the present tense, which means: in possession of it now. Not, will have it by and by; not perhaps, may have it by complying with certain other conditions in the future, but got it now. Notice again: "everlasting life". What kind of life? "Everlasting life", which can not mean anything less than everlasting, which is to say: may never, will never, SHALL NEVER for any cause, come to an end.

J. E. Heath,
Winona, Miss.

Patron. "Here, this doughnut has a tack in it."

Waitress. "Well, I declare! I'll bet the ambitious little thing thinks it's a Ford tire."—Judge.

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A BETTER WAY Jennie N. Standifer

When Vera Gray was twelve years old her father died, leaving his widow to struggle with poverty and rear three children, Vera being the oldest. Ruth and Ruby were twins and only five. They were loved devotedly by their sister, and early she resolved to devote her life to giving them opportunities she had been denied. By hard study she managed to finish high school, and complete the course of study in a Junior college soon after her eighteenth birthday. She secured a position to teach in a grammar school in her home town, and planned to have the twins begin music lessons at the opening of the session in September. Her life would be useful, full and happy, helping her mother and little sisters.

Then came the sudden death of her mother from heart failure. In her great grief at the loss of this loved one she still kept in mind the thought that she must educate her sisters. It would be just what her mother wished and she would be happy in the work.

A few weeks before the opening of school came the tragic death of her sisters in an automobile wreck. When she roused from the terrible shock of their sudden taking away, she had lost all interest in life. She resigned the position as teacher, as she received sufficient money from the insurance on her mother's life to support her in comfort. In bitterness of spirit she withdrew from all social life and became a recluse. In her loneliness she became morbid and began to brood on the possibilities of getting messages from her loved ones in the spirit world. Finally she visited a medium. The result was not satisfactory, but she hoped and believed a message could be received after repeated trials. She had no human interests and there would be no harm, she thought, in trying this source of consolation.

One spring afternoon she sat on the beach near her home and watched a stately ship sail out to sea. It was freighted with human lives, full of bright anticipations of the future. But who knew whether shipwreck or a safe return lay before them? Her life had been so full of hope and plans for unselfish work. And she was left a useless castaway!

"The Mermaid is off for another cruise, I see. Are you sending good wishes for a safe return?"

Vera turned and gazed at the speaker in surprise. She was a woman past middle age, with deep set, dark eyes and a crown of snow-white hair. Her sweet face beamed with kindness and happiness. The young girl recognized her as a neighbor who had recently moved into that section of the town.

"Wishes are useless," replied Vera coldly.

"You do not believe in them? I do, my dear, if they are unselfish, and our prayers go with them. They have brought me ship-loads of comfort since I lost my gift."

"Lost your gift? What was that?"

"The gift I thought would comfort

and help all who were lonely and sorrowing. Shall I tell you about it?"

"If you wish."

"Years ago I was called upon to bear a great sorrow. My boy—my only boy—sailed away one summer morning, and the ship was never seen again. After weeks of waiting and anxiety we learned that it was lost, and only a few sailors were rescued to tell the story. My son's name was mentioned in the list of the lost. There were months and months when I wondered why I was given life when it brought only pain. I was a widow and had given my best efforts to fit my son for a life of usefulness. He was going abroad to study before accepting a professorship in a college, when the vessel was wrecked. I felt that God had not accepted my gift to the world, and I was rebellious and resentful.

"During those days of hopelessness there came to me a friend who was making a study of occult sciences. She persuaded me to join in her researches. I vainly hoped to find an interest in something that would fill my empty hands and make my last days endurable. We began with the study of telepathy. By repeated experiments and tests we thought we proved its truth beyond a doubt.

"Then we took up spiritualism. It was while attending the seances of a medium of note that I discovered my gift. It came to me like a flash of lightning that I was one of the few who could communicate with the dead. There were messages from kindred and friends who had passed away years before, and I did not doubt they were genuine communications from the other world. At last there came a message from my boy. He was happy, and wished me to quit grieving for him, for he was with me daily, he said. My heart thrilled with joy. I felt that the lost was found, and that the privilege would be mine to comfort and console others by the use of my gift. I resolved that it should be free to all. I would never receive a penny for my time or services. In my joy I called in my friends to witness my power. To some there came convincing proof of the return of disembodied spirits, but to others came only foolish, unsatisfactory answers to all questions. What was puzzling and annoying to me was that I could not control what I believed was my spirit guide. There were times when I was used by this unseen power to find hidden articles of which I knew nothing. But when I sought to put the power to practical use I could not command it.

"One evening after many attempts to get a satisfactory communication for a friend, the replies were foolish, or downright falsehoods.

"I don't want such a power!" I cried. "I will not be the means of deceiving people." Then I prayed: "Lord, if this is wrong, take away this power—and never let it return."

"And you lost the joy of communion with your son?" asked Vera.

The white-haired woman laughed in a puzzling way and replied with a happy smile: "Therein lies a mystery. I had been so sure my son was writing to me, using his favorite expressions and seeming to know all about me, and then to find it was a mistake! Again I was hopeless and life a burden.

"One evening I sat at my lonely fireside bemoaning the cruelty of my fate and some one came stumbling up the steps. And it was my boy! He was weak and emaciated from illness and the privations of shipwreck on an island inhabited by barbarians,—but alive! In time he grew strong and well, and has been a source of comfort, joy and pride to me for many years. I was so grateful for his restoration that I wanted to share my happiness with others. I had no talents and little money of my own, but I could give good wishes and prayers, and help others by kindly words and deeds, which are better than mere money. No ship leaves this port but I send with it wishes and prayers for its safe return. No neighbors pass my gate, or enter my door, but I greet them with good wishes. When I am sleepless at night I make thought visits to my friends, and those in trouble and wish them what is best. The world is a different place, dear girl, when self is forgotten—put out of sight,—and the heart is full of blessings you are anxious to pour out upon others."

"And that mysterious power has never returned?" asked Vera.

"Never. It left me forever, thank God. A distinguished psychologist explains such things by attributing them to the sub-conscious self which more or less dominates our minds. But I know that dealings of any kind with familiar spirits or evil spirits are forbidden in the Bible, and I do not want anything to do with them. The power I had brought no one any good. I have substituted what is a better gift to humanity. Of course work,—honest, useful work,—must go hand in hand with good wishes and prayers, but they bring a full life, and happiness as surely as sparks fly upward. Try the combination, friend."

"I will," promised Vera.

The woman slipped away as silently as a shadow, leaving her message a seedling in the heart of the girl, which ere long bore fruit in faithful service of the Master, and fellow mortals.

A dentist says that he had an absent-minded motorist in his chair the other day. "Will you take gas?" he asked.

"Yeah," replied the absent-minded patient, "and you'd better look at the oil, too."

Mistress. "Did you enjoy your day at the seaside, Mary?"

Mary. "No, I didn't, mum; all the picture houses was full, so we 'ad ter wander round the beach and watch the ships all day!"—The Passing Show (London).

A Million Dollar Memorial to Wm. Lunsford

FOR THE RELIEF OF AGED AND INFIRM PREACHERS

The Relief and Annuity Board of the Southern Baptist Convention in announcing a gift of \$25,000.00 from an esteemed brother whose name is withheld by request, stands ready to issue life annuity bonds to other donors to the fund and will thus build a million dollar memorial to its late founder and secretary, Doctor William Lunsford. The donor says under date of June 25, 1927:

"It is my deep conviction that in some notable way Southern Baptists should perpetuate the memory of William Lunsford, who literally gave his life away for the Baptist preachers of the South. His sacrificial life and death should call our people to some signal deed of devotion—such as the gathering of a million dollars in Annuity Bonds.

"I should like anonymously to be the first thus to show my love for him and for the Baptist preachers of the South, whom he loved so well. That is the chief reason why I am sending you this \$25,000.00. God grant it may be the first fruits of a great ingathering which shall be a worthy monument to our beloved brother, and at the same time serve to drive farther away from the hearts of our glorious host of Southern Baptist preachers the haunting and paralyzing dread of penniless invalidism or destitute age."

Who will be the next to set forward this worthy undertaking? We propose to erect this monument to Doctor Lunsford out of funds coming to the Board through gifts of money on a life annuity basis and by funds bequeathed for the purpose in wills.

The William Lunsford Memorial Life Annuity Bonds may be had in sums as low as \$100 and as high as the friends of Ministerial Relief may wish to take them. Liberal Interest Rates.

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The Relief and Annuity Board

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By R. L. Breland

Faded Pictures.

All alone tonight I am dreaming though wide awake; and in order to while away the lonely hours I began to look through the box of pictures, old and new. As I looked again into the faces of many who have long since gone the way of all the earth and others who are far out of sight and hearing, my mind was filled with recollections, some pleasant, some sad. An old tintype of my wife's mother, taken about the year 1870, was perhaps the oldest one there. Long, long years ago she passed on to the land of never-return, but her kind words and smiling face are still fresh in my memory. A thousand times have we missed her. Why did she have to go so soon? Schoolmates of my boyhood days were there. In fancy I could hear their merry laugh and we were boys again out on the campus at old Dixon playing ball and dreaming of days to come. The picture of a fair haired girl of some eighteen summers next attracted my attention. I could not lay it down soon. How my heart fluttered as I looked into those beaming eyes and rosy cheeks. I was a young man again down at the Neshoba Fair. The noisy crowd was passing but I saw nor heard them. The prettiest girl in all the world was before me and I could see none else. I thought so then and I think so yet, though much sorrow and many long years intervene between that glad day and this. We were care-free, and in our love for each other we had all the wealth we needed in this old world. Health and unclouded future were ours then; but alas! that fair girl has suffered terribly since that happy day and tonight she is in a hospital many miles away. No wonder that I am lonely. I must lay the picture aside and let the scene fade ere I fall to weeping.

Another picture came to view. In this I saw an aged woman, all wrinkled and gray, a man some thirty-five years old and two little girls. The woman, their mother had died just before and brother and the girls were staying with mother at the old home. As I looked, I was a boy again. The old log cabin was standing by the roadside. I felt the touch of mother's soft hand on my head as I came sobbing to her for comfort. I heard her voice low and sweet trying to sooth my sorrows. Oh, the magic touch of a mother's hand, the balm of Gilead in her voice! I wish I could feel that touch again and hear the accents of that dear voice; but alas! long years those hands have been folded on her dear bosom and her voice is forever hushed. But I heard it again as I looked into those eyes in the picture. Oh, mother, come back from those shores of delight and let me be your boy again just

for tonight! In the land of never-return she waits her boy's coming, and soon he will join her on that ever green shore. The brother shown in the picture is also gone away, but the two girls still live. They are married now and have families of their own.

From the wall father's picture looks down on me as I write. It seems as if he ought to speak to me. Forty and six years that voice has been hushed and his presence missed. How I have needed his words of counsel along the rugged path of life. It has been a hard old road without his hand to guide; for few were those who tried to make the pathway easy and help me with words of loving counsel to live the better life but many, both old and young, who hindered, so it is no wonder that I strayed far from the right path many a time. As I looked up through my tears into the face looking down upon his poor son, I thanked God for a Christian father though he stayed to guide me for only a few short years; but he left me an untarnished name and an example in life that has been my salvation. I heard his dying words afresh as he said: "Be a good boy, mind your mother and meet me in Heaven." Those words have been sweet music in my ears all these weary years and have been the one thing more than any other of an earthly nature to lead me out of the darkness of sin and into the marvelous light of eternal life. "Oh, for the touch of a vanished hand, the sound of a voice that is still."

But I must close the box and shut out the pictures, but the reflections have been a stimulation to me in my lonely hour and has made Heaven nearer and my salvation dearer. I long for the happy reunion in Heaven. It won't be long 'till I shall see my Savior face to face, and I believe I will know my dear father, mother and other friends and loved ones when I get over there. "Oh, who will come and go with me, for I am on my journey home?"

Notes and Comments.

Miss Lucille Shilling, of Blue Mountain, and a graduate of the college at that place, recently received her M.A. Degree from the University of Virginia. She will teach in Virginia this winter. Miss Hazel Breland, of Coffeeville, also a graduate of Blue Mountain College, is taking her M.A. Degree at the University this session.

We are glad to have Dr. J. C. Wells, a Ph.D. of Southern Seminary, locate at Senatobia just north of us. He is a Neshoba County, Miss., boy, the son of Rev. A. J. Wells of Philadelphia.

Pastor J. M. Hendrix, assisted by Rev. J. E. Eoff, of Memphis, closed a splendid revival at Pine Ridge Baptist Church, Yalobusha County, last week. There were 14 added by baptism. This church and Dividing Ridge, both of which Bro. Hendrix serves, held their baptismal services together when 25 were bap-

tized. Both churches had splendid revivals.

Mrs. H. R. Johnson of Coldwater Church, Neshoba County, in a letter informs me that work will begin on the church building there the second week in October. She spoke in the highest terms of the good work of evangelists Smith and Perry of the State Mission Board forces. Said also that their Pastor, Rev. E. L. Davis of Philadelphia is doing a splendid work with them. All this is good news to me.

Dr. R. B. Gunter made a great address at the Yalobusha Association on our Co-operative Program. Fuller details of the meeting will be given next week.

I dropped in on the Memphis Pastors' Weekly Conference while in that city recently. Some 25 of the men who are leading the Baptist churches in that city were present. I found them orthodox Baptist with their quarrels and fusses just like Baptists since the day when Baptist Paul and Barnabas had their scraps. After much talk a simultaneous evangelistic campaign was agreed upon among all the Baptist churches of the city next April, under the Home Board Evangelistic forces.

Ocean Springs

A very enjoyable and enthusiastic meeting was held at Ocean Springs Church last Tuesday night, September 13. Pursuant to preliminary planning by the deacons, Sunday School and W. M. S., the church by a strong, unanimous vote decided to enlarge the church by adding adequate Sunday School rooms. A building committee and a finance committee were elected and an encouraging amount of cash in hand was reported. Work will begin right taway.

After the business meeting a social period was enjoyed, during which we ate and drank and made merry.

We feel that Ocean Springs is moving forward, and we are thankful.

W. C. Hamil, Pastor.

A dealer recently received the following letter from a customer: "Dear, sir: Please send me enuf striped paint in a can for my barber-pole, the pole should be read and white."—Ex.

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THE TRUTH OF THE GOSPEL

How strange, and yet how true it is today, that there are thousands of poor souls who are still blinded to the blessed truths given to us in God's holy word in spite of all the efforts that have been put forth by God's children all down through the ages. Just think, for almost two thousand years they have been going back and forth preaching and teaching these blessed truths, and as I say, there are many yet who are blinded to these glorious facts, and we might ask why is this true? Dear reader, in my opinion, one of the greatest causes is that our land and country is being flooded today with the false teachings of these poor blinded men, and women, absolutely denying the divinity, and power of Jesus Christ. Oh! that God's children everywhere could wake up to this one fact, that we are still needed in this great task, of sending out warnings against these false teachings, that the world might know the real truth as it is given to us in God's blessed word.

I have just read an article in a so-called religious paper edited in St. Louis, Mo., the following being an exact copy:

"In these days the people are getting any thing, and every thing except the bread of life. There are numberless papers, magazines, crowds, religions, etc., which contain a great deal of truth, but at the same time have error enough to poison the soul. For instance, some teach that we cannot be saved by good works, but only through the blood of Jesus Christ, which they claim is strictly in accord with the Bible, and yet this same class to whom I refer say that when a man is saved he can never be lost, though as I say they teach some truth, but the falsehood they teach helps to destroy millions of souls."

Now, dear readers, isn't this an awful thing to have people who are yet so blind that they will get out in the world, and teach such unscriptural, and ungodly things as these to our dear boys and girls upon whose shoulders rests the future destiny of our great country.

I am made to believe that they are in the same condition that the Pharisees were that the great and beloved apostle tells of in Romans 10:23, "For I hear them record that they have a zeal for God, but not according to knowledge, for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God."

Let us again refer to one or two passages of God's word that will absolutely prove that the things that are mentioned in the above article are false and without foundation. Galatians 2:16 tells us that we are not justified by works, but by faith in Jesus Christ. Again Ephesians 2:8, 9: "For by grace are ye saved through faith; and that not of yourselves, it is a gift of God. Not of works lest any man should boast." The author of this article surely has never read the blessed words of com-

fort and joy given to us in John 10:27-30, when he says we are teaching dangerous doctrine when we say that once we are saved we are saved for all time to come, and can never be lost, but thanks be to God I am willing to take God's Word for what it says and not the words of man. "My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one."

This is one of the most glorious thoughts of my life, to know that my Savior has promised to keep all that I will intrust to him until his glorious return. How great it would be if these poor souls could be made to see and understand God's word in all its purity and power. May God help us to stand firm in the faith of our Lord and Savior, and to make every effort possible in sending the true gospel to the lost and erring souls.

How our prayers should go out for those who are so blinded by the curse of sin, that they might know and understand that the plan of salvation must be as God would have it, and not as man would have it.

And God's plan is by grace through faith in the redeeming Blood of Jesus Christ, and that alone.

A Brother in Christ,

—D. F. Ransom.

WHAT WILL THE END BE?

A. D. Muse

An old college mate and personal friend of mine said to me the other day: "A. D., I have got to move again. I have not been here quite two years. My wife went to the hospital before I came here. She has been in the hospital since I have been here. I am swamped with obligations. I just don't see how I can break up and move again. But I have to do it. There is a great deal of worldliness in the church and as soon as I lifted my voice against it they began to object to me and now there is a set of the worldly element that today have their minds made up to move me. I know I have to go." That is one of the best preachers, pastors and men in the state. With heavy doctor bills, hospital bill, etc., hanging over him he has got to go to all the trouble and expense and worry of hunting a place to go and then moving and settling again.

I have a letter on my desk today from another old college mate of mine who says: "I have got to go. I have not been here three years yet. I have a wife and three children. I have had lots of sickness since I came here. I have not paid the expense of moving before yet. And now I have to go again. Can you help me get a new location? Worldliness is choking the life out here. I have dealt with it as best I can. It is causing me to go. To do what I know ought to be done would tear this church all to pieces and make it hard for me to get another

church."

Here is another letter received Saturday from a young man waiting me to help him get a location. He says: "I was getting along fine here until I lifted my voice against dancing and the road-house and my people going. Then they began to criticize. We have two children. We are expecting another child soon. We want to get moved before then if we can. But I have nowhere to go."

That calls up another matter—I know a church in Mississippi that recently called a man—noble preacher and better man never lived. After he was called I was present when a lady asked another lady, "How many children has Brother Blank?" "Five," was the reply. "Oh! I do hope he doesn't accept our church. If we had known that we would not have called him." A church in Arkansas called me up some time ago over long distance about a man that had been before that church. The second question he asked me—the man talking—"Is his wife a good pastor's wife?" The next question was, "How many children have they?" That is heartlessly driving the ministry to practice the very sin that is undermining our American civilization as no other practice spawned in the pit.

The present social standards required of a minister and his family, the present maelstrom of worldliness sweeping over the country, and the growing lack of courage and moral stamina on the part of the laymen and women all combined are making moral cowards of the ministry. I do not know a minister today, but who, if he were to lift his voice against the outrageous sins practiced by his congregation would be asked to resign immediately.

Business relations, domestic relations and social relations absolutely neutralize the testimony and compromise the stand even of the very best in the churches.

Shaw, Miss.

THE FAITH OF THE FUNDAMENTALIST

As Stated by Dr. W. B. Riley

The following nine points, which cover the essential belief of Fundamentalists, are quoted by the Literary Digest in its issue of June 25th. These points were stated by Dr. W. B. Riley, president of the World's Christian Fundamentals Association, who says that the meaning of Fundamentalism is not clearly understood by many writers, and cites the nine points as those upon which Fundamentalism has elected to stand.

"1. We believe in the scriptures of the Old and New Testaments as verbally inspired by God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

"2. We believe in one God, eternally existing in three persons, Father, Son and Holy Spirit.

"3. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

(Continued on page 15)

IN MEMORIAM

Patrick.

Sue Edith Myers Patrick was born Dec. 29, 1860. Died Aug. 28, 1927. She married A. Patrick, Dec. 26, 1880. There were born to them five children, one having died in infancy—the other four living. The four living are: Mrs. Etta Ware, Effie Wooley, Ethel Searcy, Eva Ponder.

She first joined the Methodist Church in 1878, and joined the Baptist Church at Concord in 1897. She raised five of Daugh Patrick's children, who were orphans. She was one of the greatest women I ever knew. She loved her husband, children, home and church. She raised one of the best families in Rankin County. Everybody, old and young who knew her loved her. She was sick and suffered much the two last years. While she was not able to go to church, I never missed a month going to see her. She was ready and willing to die when death came. She said she saw the angels and some of her loved ones gone on before. She was buried at Concord Church. I was assisted in the funeral service by Bro. D. J. Miley and W. H. Bradshaw.

D. W. Moulder.

Death of Mrs. A. Patrick.

On the morning of August 27th, 1927 a dark gloom spread over Concord community as they realized the world was at a loss, as especially where her far reaching influence had spread, when the Death Angel quietly took Mrs. A. Patrick, or "Aunt Eddy", as so many delighted to say, from her well equipped earthly home to her Heavenly Home which she had been patiently awaiting for sometime.

For more than eight years she had been struggling with T. B., and at times was pronounced well, but about two years ago she gave up all hope of cure and has been gradually sinking ever since. A nice screened sleeping porch was built for her, where she slept through these years, and was confined for months before death. All that loving hands and medical aid could do were done for her disease and comfort, but all failed to restore her health. Such an earthly home as she left, but few ever have. Such a noble Christian companion, and her daughter, Mrs. Effie Wooley of such wide esteem, made home so sweet for her on to the end. For weeks before her passing away her other three daughters scarcely left her at all. How wonderfully sweet did they try to do her bidding and keep that home at Heaven's door.

Just as she, won her reward theirs await;

And we know, without doubt, they will be great.

She seemed to view Heaven while on her bed;

And see a host of angels, and some of her dead;

Such wonderful warnings to loved ones she gave;

Patrick was
Died Aug. 28,
Patrick, Dec.
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having died in
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ave;

We know they'll remember them
to their grave.
We know our Father's intention
was good;
But how we wanted to talk with
her if we could;
But not one murmur could we
make.
Such a treasure for 67 years not
to take,
So we want to thank and praise
Him on High;
Who for us came down to earth
to die;
That we might dwell with Him,
you see
In Heaven above throughout
eternity.

Therefore, be it resolved that
Concord Church ever mourns for
our beloved sister in Christ who has
rendered as no other could to this
church, right at her home, in serv-
ing as Sunday School teacher and
taking pleasure in all church work
and trying to make the world bet-
ter each day.

Wherefore, we use this method of
showing to the family and the world
our appreciation of her.

Resolved, that a copy of this be
kept on church record and sent to
The Baptist Record for publication.

Mrs. Roy Moore,
Mrs. Eva Winstead,
Mrs. Jennie Thorn,
Committee.

"Obituary."

On the 14th, of July, 1927 God
called Bro. G. G. Chipman to his
Heavenly Home.

Bro. Chipman was born Dec. 30th,
1845 near Moscow in Kemper Coun-
ty. He moved to Neshoba County
in his youth and lived here until his
death. In October 1867, he was
married to Miss Emily D. Portis.
Four sons were born to this union;
two of which preceded him to the
grave. He joined the New Hope,
(now Neshoba) Baptist Church in
1881, and remained a faithful mem-
ber until death. His second wife
was Mrs. Josephine (Harper) Wat-
kins, who survives him. Brother
Chipman was a true, faithful and
patient Christian, who bore his suf-
fering for twelve months without a
murmur.

Be it resolved:

1st, That a copy of this be given
to his family;

2nd, That a copy be spread upon
the Minutes of the Church Record.

B. H. Walton,
L. P. Wilson,
C. M. McCraw,
Committee.

W. R. E. Mitchell.

Born May 12, 1861 in Alabama.
Married September 22, 1885 to
Louise P. Jones of Oxford, Miss.
Died at Doddsville, Miss., August
30, of heart failure after a brief ill-
ness. The funeral services and bur-
ial were at Clinton, September 1st.
The service was at the Baptist
Church conducted by brother A. D.
Muse and Dr. B. H. Lovelace. His
favorite scripture, Romans 8, was
read. Brother Mitchell and his fam-
ily were former residents of Clin-
ton, but had lived in the Delta for
several years. His love for Clinton

and her people caused him to be
brought there for interment. He
realized that he could not live long
and was ready for the end, to de-
part and be with Christ.

At the funeral service Rock of
Ages and Rest for the Weary were
sung, and those who had been his
neighbors and friends laid him lov-
ingly and tenderly to rest. He is
survived by his widow at Dodds-
ville, also Mrs. Lawson Coleman and
Mrs. Clark Coleman of the same
place; also Mrs. Ben Richardson of
Stephenson, W. L. Mitchell of Ham-
mond, La.; Eugene Mitchell of
Georgetown, La., and Miss Myrtle
Mitchell of Memphis. They are
comforted by the life he lived and
by the grace of God which sustains
them.

SOME REVIVAL MEETINGS

I held my first revival this year
beginning on the first Sunday in
May, and I have been really busy ev-
ery since. I have four more meet-
ings and that finishes them up for
this season so far as I know now.
Of all the meetings that I have been
engaged in this year I only want to
tell you about three of them as time
and space forbid me telling you
about the rest, however, they were
all real meetings.

(1) Our annual revival began in
Braxton, on the third Sunday in
July, Brother C. T. Johnson, state
Evangelist did the preaching and
D. C. Hall, had charge of the sing-
ing and I want to say that these
two brethren make a fine Evange-
listic team. Brother Johnson's
preaching is plain, positive and to
the point, while Bro. Hall, is a fine
singer, personal worker, organizer
and surely knows how to handle
young people. We had 16 acces-
sions to the church during the re-
vival. Our church is in better con-
dition today than it has been in
years. I have been here three years,
we have had 102 additions to the
church, paid \$1,000.00 indebtedness,
the S. S. is bringing up a fine av-
erage and the members tell me that
the attendance at preaching serv-
ices far excels anything in years.
The Lord be praised for it all.

(2) Our revival at Fellowship,
Smith County, Mississippi began on
Saturday before the fifth Sunday in
July. I have been pastor there go-
ing on four years and I did the
preaching as best I could during the
meeting. We had large congrega-
tions, the crowd was estimated to
be between 1000 and 1500 at some
of the services; the interest was
good from the beginning to the
close. We had 14 accessions, 7 by
letter and 1 for baptism. We have
around \$2,000.00 to be applied on
our new church building and we are
having a fine S. S. for the first time
in the history of the church, so I
have been told. The Spirit seems
to be doing His work in the hearts
of the people yet. At my regular
appointment there on Saturday and
Sunday in August, we received 8 for
baptism. Brethren let us pray that
the good work may continue and
give God all the glory.

(3) Our annual protracted meet-
ing began at Arm, Lawrence Coun-

ty, Mississippi, on the fourth Sun-
day in August, with Brother W. A.
Greene, of Meadville, doing the
preaching. It was said that there
were more people attended the ser-
vices than had ever been seen at
any revival meeting before held in
Lawrence County. Greene's preach-
ing was plain, positive and pun-
gent; he condemns sin in ever form;
he takes no compromising position
in the presence of evil, what-ever.
He is a real Gospel preacher. May
the Lord give us more men like him.
We had 7 additions, 3 for baptism.
The people were the most respon-
sive I have ever seen, and the con-
tribution was far above what I was
expecting, since Brother Greene
would not let us take but two col-
lections for him, and at the close
of the meeting the church gave their
pastor a shower, or pounding, con-
sisting of good eats and enough to
last until Xmas, along with a fine
suit of clothes. The church at Arm,
as every body knows is one of the
best little churches in the country
anywhere. The members there love
God, and believe in doing things for
Him. God be thanked.

A. J. Linton, Pastor.

FOUR STATE-WIDE EVANGE- LISTIC CAMPAIGNS

The Evangelistic Department of
the Home Mission Board, Dr. Ellis
A. Fuller, Superintendent, conduct-
ed in Florida last February the
first state-wide evangelistic cam-
paign. The magnitude of the plan
and the urgency of its motive have
captivated the imagination of Sou-
thern Baptists and already four
states have adopted the plan and
have either held, or are now mak-
ing preparations for, a state-wide
campaign of evangelism under the
leadership of the Evangelistic De-
partment of the Home Mission
Board. These are Florida, Oklaho-
ma, North Carolina, and South Caro-
lina.

In Oklahoma one hundred and
twenty-five pastors came together
in Oklahoma City at the call of Dr.
J. B. Rounds, State Mission Secre-
tary, to consider the state-wide plan
of evangelism, and after thorough
and enthusiastic consideration heart-
ily invited Dr. Fuller and the De-
partment of Evangelism to lead
their state in such a movement. Ac-
cordingly, Oklahoma is now in the
process of organization. The first
four weeks in January, 1928, have
been set apart for the Oklahoma
campaign.

The North Carolina campaign of
soul winning is to be held April 15-
May 13, 1928. The Advance Man
of the Home Mission Board in visit-
ing the pastors of the state found
a ready welcome for the campaign
on the part of the 95 per cent of the
pastors visited. This campaign will
be held principally in the town and
city churches, it being supplemen-
tary to a rural church state-wide ef-
fort of Dr. C. E. Maddry, State Sec-
retary of Missions, who called upon
the ministers of the state to vol-
unteer their services in order that
every country church in North Caro-
lina may have a meeting during
July, August and September of this

summer. By means of these two
complementary efforts it is hoped
that at least 2,000 of the 2347 Bap-
tist churches in the state will have
conducted revival services within
this year.

The Baptist General Board of
South Carolina at its recent meet-
ing in Columbia enthusiastically ap-
proved and adopted the plan. Dr.
Charles A. Jones, General Secretary-
Treasurer, in presenting the matter
stressed the importance of a great
state-wide campaign of evangelism,
and after favorable remarks from
a number of other members the
Board unanimously adopted the plan
of the Department of Evangelism
of the Home Mission Board and ap-
pointed a committee to work out the
necessary details. This campaign
will probably be held in the early
fall of 1928.

That Dr. Fuller's plan of state-
wide evangelistic campaigns is
meeting with general approval is
evinced by the fact that four of the
seventeen states of the Southern
Baptist Convention have adopted
the plan the first year of its pro-
posal. J. L. Baggott, Advance Mgr.

(Continued from page 14)

"4. We believe that man was cre-
ated in the image of God, that he
sinned, and thereby incurred not
only physical death, but also that
spiritual death which is separation
from God; and that all human be-
ings are born with a sinful nature,
and, in the case of those who reach
moral responsibilities, become sin-
ners in thought, word, and deed.

"5. We believe that the Lord Je-
sus Christ died for our sins accord-
ing to the scriptures as a repre-
sentative and substitutionary sacri-
fice; and that all that believe in
Him are justified on the grounds of
His shed blood.

"6. We believe in the resurrection
of the crucified body of our Lord,
in His ascension into Heaven, and
in His present life there for us, as
High Priest and Advocate.

"7. We believe in that 'blessed
hope,' the personal, premillennial
and imminent return of our Lord
and Savior, Jesus Christ.

"8. We believe that all who re-
ceive by faith the Lord Jesus Christ
are born again of the Holy Spirit
and thereby become children of God.

"9. We believe in the bodily res-
urrection of the just and the unjust,
the everlasting felicity of the saved
and the everlasting conscious suf-
fering of the lost."

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THE OPEN SORE OF AMERICA

By Rosalee M.H. Appleby, S. B. C. Missionary, Petropolis, Brazil

David Livingstone did no nobler work than to help cure the "open sore of the world." The African slave trade was one of the blackest disgraces that the white race of a civilized age was ever stained with.

But not a much greater tragedy was the African slave trade to our own country at the present hour—a cancer that America herself seems to realize less the danger of, than the other nations that look on in astonishment and disappointment. It is a cancer that is eating the heart out of the foundation of American stability, and strange to say there is little written or preached against it.

Can you imagine the effect of reading from the leading magazines of a country that does three-fourths of the mission work of the world, such headlines as these: "In 1938 there will be as many Divorces as Marriages," or, "One Divorce for Every Seven Marriages," etc. Can you imagine the result in the thinking of some foreigners when the newspapers abroad are filled with the divorce news from Hollywood, where movie actresses have married until they have lost count?

During the past week I was talking to an educated, high class German who has lived for many years in Brazil. He spoke beautifully of the United States, mentioning her Puritan heritage, her sincere and progressive people, her distinctive place in past history and the present world, but ended as the Brazilians and all others will end, "But one thing I can not understand, it does not seem to be consistent with a program of religious teaching, with a country of open Bibles—that is the terrible degradation in your family life through the divorce courts. It seems to indicate a decay."

Over and over again, this sentiment is expressed. The Brazilian law allows separation but no divorce with privilege of remarriage. A man or woman knows when they marry, it is for life. Of course there are ills resulting from the rigidity of this law, and one of the most debated questions in the Brazilian republic at present is over a probable divorce law. We know that the Bible gives only one possible ground for the remarriage of divorced people. Jesus called it what it is: Adultery. Should the law of any land legalize adultery? Can it legalize adultery? Can the law of man break the law of God without paying the price? Is America breaking the law of God constantly without paying for it in the decay of her national life? Is not a cancer eating out her heart, while she laughs and reels in apparent success and progress?

The divorce abuse has developed a light, flippant, experimental idea of the earliest and one of the most holiest of God's institutions. A girl told me one day that in looking over her wedding gifts, that she unconsciously said to her husband: "If

we break up, this piece of china is mine, for my friend gave it." She spoke for the average young person. In the back of their thinking is a probable divorce from the start. Notice the trend of writing, too. Where it used to end: "They married and lived happy ever after," now the stories begin with, "They married and did not live happy afterward."

If the home is the foundation of all other institutions, and on it depends the welfare of the nation, how can we maintain our prestige and place, with about a seventh of the American homes being wrecked. If this tragedy was only ours, it would not be so bad, but what effects America affects the world. It affects especially the trend of Christianity. Foreigners look on the divorce tragedy as the blackest American vice.

In the name of the God whom we profess to serve, for the sake of the place we hold among nations, and for the sake of the shame that missionaries feel in facing this issue, I beg the Christian people of the States to rise in their strength and demand of the national government, clean, decent, uniform divorce laws. Liquor did not ruin more homes, or do more harm than this curse. Is there no Frances Willard or Bryan to launch a nobler crusade than prohibition? Will this open sore become so common that it ceases to be a sin to toss aside a wife, break up a family and invade the sanctity of another home.

"In a world where death is, there is no time to hate" has echoed and re-echoed in my heart here. Not less true is it that in a world where there is sin, and heartache and pain there is no time to quibble over unessential things just to be making a noise. If we did not feel keenly this terrible curse in the land that absence makes dearer, I would not use time I have not to waste in lovingly calling attention to it.

As we stand farther away, we get a better view of things. Certainly we see ourselves as others see us. As a world view is taken, we see that as truly as one life has influence over another does one nation influence another.

Oh, America, that God has blessed with a history that is noble, with material riches without number, with progress on every hand, with the open Bible, a knowledge of the living Christ, with a splendid educational system and a moral consciousness, why not erase this national shame that overshadows your name in all the earth, and diminishes the good any American can do abroad? "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency." Surely the Lord hath set His love upon the American people at this hour. May she know in this, her day, the things that belong unto her peace.

In moments of homesickness I dream of my land as she could be, and not as she is—a holy and separate nation in the kingdom for such a time as this, with every phase of

her life one great plan to bring to pass "Thy kingdom come, Thy will be done in earth, as it is in heaven." Her national life one world sermon to cover the earth with the "knowledge of the Lord, as the waters cover the sea." The voice of her statesmen proclaiming laws of righteousness; the pen of her writers pointing out the beauty of holiness, and the power of truth; the plan of her educators to send out the youth fitted for service to the King; the brush of her artists consecrated to the Lord; the song of her musicians carol from the soul to lift and inspire; the message of her ministers "Christ, and Him crucified."

"Pass on the torch, pass on the flame;
Remember whence the glory came:
The eyes are on you as you run,
Beyond the shining of the sun.
Lord Christ, we take the torch from Thee,

We must be true, we will be free;
And clean of heart and strong of soul,
To bear the glory to its goal.
Lord of our life, to Thee we kneel;
Maker of men, our purpose seal;
Sing glory, glory to Thy name—
Pass on the torch, pass on the flame.

—Allen Eastman Cross.
Christian Index.

FULTON, MISS.

We came to Fulton about the first of May. Suffice it to say we were very graciously received. There has been a class taught in the Senior B. Y. P. U. Manual and a class in Stewardship and Missions by Cox. Our revival ran for about 12 days and eleven additions to the church.

On the fourth Sunday in August, our church ordained to the full work of the ministry Rev. Alfred Senter. The Ordaining council was composed of the deacons and pastor of the Fulton Baptist church, and Rev. J. F. Benson and Rev. G. A. Senter. Rev. J. F. Benson preached the sermon.

On the first Sunday in September, Rev. Ware, returned Missionary from China was with us. It was a profitable day; a good crowd, a fine sermon, a good missionary spirit.

In the evening service, following the ordination of young Brother Senter in the morning, about twelve of our fine young people came forward, stating by so doing that they were seriously searching for the solution of the problem of what they were to do in life. It was a good hour with us.

D. H. WATERS,
Pastor.

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A Lily of Samaria
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